ANCIENT, FREE AND ACCEPTED MASONS.

GRAND LODGE OF CANADA

IN THE PROVINCE OF ONTARIO.

CEREMONY

OF

Organizing, Constituting and Consecrating a New Lodge.

AUTHORIZED BY GRAND LODGE.

1897.

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ORGANIZING, CONSTITUTING AND CONSECRATING A NEW LODGE.

When brethren are desirous of organizing a lodge they must proceed according to the forms laid down in the constitution.

Every application for a warrant to hold a new private lodge must be by petition to the Grand Master, signed by at least seven regularly registered Master Masons, and the lodge to which they belong, or formerly belonged, must be specified. These members need not all be registered on the books of the Grand Lodge of Canada, but must be registered on the books of some recognized jurisdiction. If demitted, the demit must show the petitioner to be in good standing, and his signature to a petition for a new lodge is equivalent to an application for affiliation. The petition must be recommended by the nearest warranted lodge, and in case of there being more than two warranted lodges within the jurisdiction it shall require the recommendation of not less than one-half of said lodges. This recommendation must be transmitted to the District Deputy Grand Master, who shall forward it, with his recommendation or opinion thereon, and the certificates of recommendation from the contiguous lodge or lodges whose jurisdiction will be invaded by the establishment of the new lodge, to the Grand Secretary, to be submitted to the Grand

Master. If the prayer of the petition is granted the Grand Master may issue a dispensation, the fee for same being twenty dollars, authorizing the brethren to meet as a private lodge until the next communication of Grand Lodge. If, in the opinion of the Grand Master, the recommendation of the nearest lodge is unreasonably withheld, he shall have power to dispense with such recommendation. The recommendation from the nearest lodge or lodges required for a petition must be adopted in open lodge upon a regular resolution, and must be signed by the Master and Secretary of the lodge, with the seal of the lodge attached. In no case shall it be given without such resolution and signatures.

A lodge under dispensation possesses no other powers or privileges than such as are conferred by its dispensation, but it is subject to the laws regulating private lodges so far as the same are applicable. The following is

THE FORM OF PETITION:

"To the M. W. Grand Master of the Fraternity of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario;

"We, the undersigned, being regularly registered Masons of the lodges mentioned opposite our respective names, and having the prosperity of the Craft at heart, and wishing to promote and diffuse the general principles of the art, desire to form a new lodge, to be named.....to meet at.....in the County of..... in the..(*give number*)..District. In pursuance of this we desire to pray for Letters of Dispensation or a warrant of constitution empowering us to meet as a regular

lodge at the place named, on the.....of every month, there to disharge the duties of Masonry in a constitutional manner, according to the forms of the Order and the laws of Grand Lodge. We have nominated and do recommend brother (A. B.) to be the first Master, brother (C. D.) to be the first Senior Warden, and brother (E. F.) to be the first Junior Warden, of the said lodge.

"Should the prayer of this petition be granted, we promise strict obedience to the commands of the Grand Master and the laws and regulations of the Grand Lodge."

NAME IN FULL.	NAME OF LODGE.	NO.	LOCATION.	JURISDICTION.

THE ORGANIZATION OF THE LODGE.

Every new lodge should be solemnly constituted by the M. W. the Grand Master, or in the absence of the Grand Master, the Deputy G. M., or the R. W. the District Deputy Grand Master of the District, who shall choose some Master of a lodge to assist him. If both these officers be unable to act the Grand Master may appoint some other Grand officer or Past Master of a lodge to act as his deputy. No warrant for a new private lodge shall be granted until, in addition to the ordinary recommendation of the District Deputy Grand Master, there is furnished by that officer

a certificate to the effect that the lodge working under dispensation and seeking a warrant has provided itself with suitable furniture.

When the petition is duly signed it is sent to the District Deputy Grand Master of the District, who communicates with the Grand Secretary and obtains a certificate from that officer that the application is in proper form, and that the applicants are all in good standing in the different lodges from which they hail.

This having been done, the D. D. G. M. examines the petition and testifies himself as to the advisability or otherwise of establishing the proposed new lodge. Having done so he forwards the petition to the M. W. the Grand Master, with either of the following forms of recommendation or refusal:

FORMS OF RECOMMENDATION OF THE D. D. G. M.

"To the M. W. the Grand Master of the Fraternity of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario:

"I have considered the prayer of these petioners and have examined the locality of the proposed lodge, and am satisfied that it will be for the interests of the Craft that a lodge be established at . . . . . in the . . . District. I have also ascertained that the petitioners have secured apartments suitable for lodge purposes, and that they are able to provide themselves with suitable furniture for the exemplification of the Work and for the comfort of the brethren. I therefore recommend that the petition be granted, and that Letters of Dispensation be issued for a new lodge at . . . .

"..... .

"D. D. G. M.

"..... Masonic District."

OR, IN CASE OF REFUSAL TO GRANT.

"To the M. W. the Grand Master of the Fraternity of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario:

"I have considered the prayer of these petitioners and have examined the locality of the proposed lodge, and am satisfied that it will not be for the interests of the Craft to establish a lodge at . . in the . . . District. I cannot therefore, recommend the issue of Letters of Dispensation.

(*Here reasons for this action should be given by the D. D. G. M.*)

". . . . . .
"D. D. G. M.,
". . . . . .Masonic District."

The M. W. the Grand Master then communicates with the Grand Secretary, as follows:

"Order of the Grand Master.

"To the R. W. the Grand Secretary of the Grand Lodge of Canada, in the Province of Ontario:

"You will issue Letters of Dispensation for a new lodge at. . . . . ., in the. . . . . .District as prayed for in above petition, and so notify the D. D. G. M. of the . . . . . .District.

". . . . . .
"Grand Master."

OR,

"To the R.W. the Grand Secretary of the Grand Lodge of Canada, in the Province of Ontario:

"You will inform the petitioners through the D. D. G. M. of the.....District, that I decline to issue Letters of Dispensation for a new lodge at....

(*Here reasons for this action may be given if the G. M. deems it necessary.*)

"..... "Grand Master."

THE ACTION OF THE D. D. G. M.

The dispensation, if granted, is transmitted by the Grand Secretary to the D. D. G. M., who in turn notifies the newly selected W. M. as follows:

"To W. Bro. .....

"Dear Sir and W. Bro.,—I am directed by the M.W. the Grand Master to inform you that, in conformity with your request, he has granted the prayer of your petition for a new lodge at.....in the County of....., in the.....District, and I, therefore, hereby direct you, your officers and petitioners to meet me in your lodge room on....., when I will read and deliver to you the Letters of Dispensation empowering you to open said lodge. Yours fraternally,

"..... "D. D. G. M.,....District.

On receipt of this letter the W. M. sends the following letter to the Grand Secretary:

"To the R. W. the Grand Secretary of the Grand Lodge, A. F. & A. M. of Canada, in the Province of Ontario:

"Dear Sir and R. W. Bro.,—Having been notified by R. W. Bro. ...., D. D. G. M. of the....District, that the M. W. the Grand Master has acceded to the prayer of our petition for a new lodge, I herewith transmit to you the sum of twenty dollars, in accordance with the scale of fees laid down in clause —— of the Constitution for Letters of Dispensation. Yours fraternally.

"....."

W. M. Elect.

If the prayer of the petitioners be refused, the Grand Secretary informs the D. D. G. M., who notifies the newly selected W. M. as follows:

"To.....Bro. .....

"Dear Sir and....Bro.,—I am directed by the M. W. the Grand Master to inform you that he declines to to issue Letters of Dispensation for a new lodge at ....., in the ..... District, as requested in your petition of ...., 18..

(*Here reasons for this action may be given by the D. D. G. M. if he deems it necessary.*)

"Yours fraternally,

"....., D. D. G. M.,

"..... District."

The following is the form of Dispensation:

DISPENSATION.

.....
G. M.

To all and every our enlightened and loving brethren:

We, ..., Esquire, &c., &c., &c., of the..... of ....., Province of Ontario, Dominion of Canada, Grand Master of the Most Honorable Fraternity of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario, send greeting:

Whereas a humble petition has been presented to us by Brothers ....., praying for a Warrant of Constitution or such other authority as it may be competent for us to grant, empowering them to form themselves into a regular lodge, under the denomination of ....., to be held at ....., in the ..... District, in the County of ....., in the Province of Ontario, and Dominion of Canada, and the same has been duly and satisfactorily recommended to us;

Now know ye that, having taken the same into consideration, we do hereby authorize and empower our said brothers and other regular and subscribing members, and those who shall hereafter become such, and as such shall be reported and registered in the books of the Grand Lodge of Canada, to meet at the..... ..... aforesaid, on the ..... of every month, and proceed as a regular lodge, to be entitled ....., and to Enter, Pass and Raise Freemasons conformably to the Laws and Constitution of the Grand Lodge, and not otherwise, and to do all such other acts as may be lawfully done by a lodge under dispensation. We do further approve of the nominated officers, and have constituted and appointed the said Brother ..... to be

Worshipful Master, Brother ..... to be Senior Warden, and Brother ..... to be Junior Warden of the said lodge; and we direct that they shall continue in said offices until such time as a warrant shall be granted to the said lodge under the seal of the Grand Lodge of Canada, in the Province of Ontario; and for so doing this Dispensation shall be their sufficient authority, to remain in force until such warrant shall have been granted, or until the next annual meeting of the Grand Lodge, at the latest.

Given under our hand and seal of the Grand Lodge in the Province of Ontario and Dominion of Canada, the .... day of ...., A. L. 58...., A. D. 18....

{ SEAL }

.....
Grand Secretary.

FORMATION OF LODGE UNDER DISPENSATION.

On the date arranged, the D. D. G. M. of the district in which the lodge is situated (or a Grand Officer or a Past Grand Master, duly appointed by the M. W. the Grand Master) attends at the place where the new private lodge is to meet, in order to read the Letters of Dispensation and open the new lodge.

The brethren of the new lodge assemble in the anteroom, where they are arranged by the Director of Ceremonies, two and two, to the lodge room.

OPENING THE NEW LODGE.

The brethren march in the usual order: The E. A., F. C. and M. M.s, followed by the W. M. and officers. The District Deputy Grand Master (or officiating officer) takes the chair and appoints the Wardens, pro tem. The officiating officer then opens the lodge in the E. A. degree, after which he says to the Chaplain:

"Bro. Chaplain, you will now offer the introductory prayer."

Chaplain: "O Lord, our Heavenly Father, Architect and Ruler of the Universe, who dost from Thy Throne behold all the dwellers upon the earth; direct us in all our doings with Thy most gracious favor, and further us with Thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name."

Response: "So mote it be."

District Deputy Grand Master: "We are here assembled on the present occasion for the purpose of organizing this new lodge, and I am commanded by the M. W. the Grand Master to act as his deputy and perform the requisite ceremony. I, therefore, in pursuance of the power vested in me, require the W. M., officers, and other petitioners for the dispensation, to advance to the altar."

They do so and salute, the W. M. standing in the centre, with his S. W., S. D., Treasurer, S. S. and I. G. on his right, and his J. W., J. D., Secretary, J. S. and Chaplain on his left, the Tyler standing directly in rear of the W. M.

The Director of Ceremonies, rising, says: R. W. Sir (*or V. W. Sir*), a number of brethren duly instructed in the mysteries of the Craft, whom I now present to you, have requested me to inform you that they are, in accordance with the tenor of the petition signed, and by your command, assembled for the purpose of being formed into a lodge of Masons at.....in the .....according to the usages and forms prescribed by the M. W. the Grand Lodge. For this purpose they are now met and await your pleasure.

District Deputy Grand Master: "I thank you for your presentation. The Secretary will now read the petition of the brethren who have signed their names and are now standing in the body of the lodge.

The Secretary reads the petition in the form as on page 4, which should be legibly written, with the name, location, and nominated officers of the proposed lodge properly filled in, and having the signatures of the petitioners, with required particulars, duly appended.

The District Deputy Grand Master, from his seat in the East, addresses the W. M., saying:

"W. Sir, I am directed to inform you that the M. W. the Grand Master, after due deliberation, by virtue of the authority vested in him by the Grand Lodge of Canada, has granted to the petitioners for this new lodge at.....in the.....District, Letters of Dispensation, enabling them to meet as Masons, and establishing them in all the rights and privileges appertaining to lodges working under dispensation; and I now inquire of the petitioners if they approve of the officers selected to govern the lodge and preside over them, pending the issue of a Warrant of Constitution by the M. W. the Grand Lodge? Those approving will signify in the usual Masonic form. (*They do so.*) Those disapproving, if any." (*They do so.*)

The brethren having signified their approval, the D. D. G. M. says:

"W. Sir, you will advance to the East. (*W. M. ascends the dais, and is seated by the D. D. G. M.*) I now deliver into your hands the Letters of Dispensation, enjoining yon to faithfully obey in all regards and respects the constitution and the rules and regulations of the Grand Lodge of Canada."

W. M.: "The officers of this lodge named in the Letters of Dispensation and the other officers appointed will take their proper places in the lodge."

The District Deputy Grand Master then delivers an address on the duties of officers and the general government of the lodge.

The W. M. then opens the lodge in the F. C. and M. M. degrees, and closes in the same, after which any

business that may come before the lodge is transacted, and the lodge is closed.

This concludes the ceremony of organizing a lodge, and, as before explained, when the lodge has been organized a sufficient length of time, so that its proficiency in work and the ability of the members to carry on the lodge business may be ascertained by Grand Lodge, application for a Warrant should be made to Grand Lodge. The length of time between the issue of Letters of dispensation and the issue of a Warrant is generally a year, sometimes a shorter period, but rarely.

APPLICATION FOR A WARRANT.

A lodge under Dispensation cannot be represented in Grand Lodge, but prior to the meeting of Grand Lodge succeeding the date of issue of the Letters of Dispensation, the lodge should send an application for a Warrant, in the following form:

"To the M. W. the Grand Master of the Fraternity of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario:

"M. W. Sir and Brethren.—We, the undersigned, having been granted Letters of Dispensation by the M. W. the Grand Master to hold a lodge at..... in the County of ..... in the..... District, beg fraternally to inform you that such lodge was duly opened on ....., and has worked regularly since that date, with the approval of the D. D. G. M. of the District. We are exerting our best endeavors to inculcate the principles and extend the influence of the Craft, and fraternally pray for a Warrant of Constitution for said lodge, and we promise strict obedience to

the commands of the Grand Master, and the edicts, rules, regulations and constitution of Grand Lodge.

.....W. M.
.....S. W.
.....J. W.
.....Chaplain.
.....Treasurer.
.....Secretary.
.....S. D.
.....J. D.
.....S. S.
.....J. S.
.....I. G.
.....Tyler.

The minute and register books of the lodge must be sent with the application to the R. W. the Grand Secretary, who presents them to the Board of General Purposes, with a copy of the Letters of Dispensation, and the application for a Warrant. The request is ordered dy the Board to be considered by the Committee on Warrants, who report thereon. If the Board decide to recommend the issue of a Warrant, it is so reported, and if passed by the Grand Lodge, the R. W. the Grand Secretary is directed by the M. W. the Grand Master to issue the Warrant, for which a fee of ten dollars is required, making, with the fee for the Dispensation, the sum of thirty dollars.

WARRANT.

To all and every our Right Worshipful, Worshipful and Loving Brethren:

We....., Esquire, &c., &c., &c., of the

..... of ....., Province of Ontario, Dominion of Canada,

GRAND MASTER

of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Canada, in the Province of Ontario,

SEND GREETING

And Know Ye that we, by the authority and under the sanction of the Grand Lodge of Canada, in the Province of Ontario, vested in us for that purpose, and at the humble petition of our right trusted and well beloved brethren.....
.....
.....
Do Hereby constitute the said Brethren into a Lodge of Free and Accepted Masons, under the title or denomination of the .....

The said Lodge to meet at..... in the Province of Ontario, on the..... of every month, empowering them in the said lodge, when duly congregated, to Make, Pass and Raise Freemasons, according to the ancient custom of the Craft in all ages and nations throughout the known world;

And further, at their said petition, and of the great trust and confidence reposed in every of the above-named brethren;

We do Hereby appoint the said.....to be the first Worshipful Master, the said.....to be first Senior Warden, and the said.....to be first Junior Warden, for opening and holding the said lodge, and until such time as another Master shall be regularly elected and installed, strictly charging that every

member who shall be elected to preside at the said lodge, and who must previously have served as Warden in a warranted lodge, shall be installed in ancient form, and according to the laws of the Grand Lodge, that he may thereby be fully invested with the dignities and powers of his office. And we do require you, the said .....,to take special care that all and every the said brethren are, or have been, regularly made Masons, and that you and they and all other members of the said lodge do observe, perform and keep the laws, rules and orders contained in the Book of Constitution, and all others which may from time to time be made by our Grand Lodge, or transmitted by us or our successors, or by our Deputy Grand Master for the time being. And we do enjoin you to make such by-laws for the government of your lodge as shall to the majority of the members appear proper and necessary, the same not being contrary to or inconsistent with the General Laws and Regulations of the Craft, a copy whereof you are to transmit to us. And we do require you to cause all such by-laws and regulations, and also an account of the proceedings of your lodge, to be entered in a book to be kept for that purpose. And you are in no wise to omit to send us, or our successors, Grand Masters, or to our Deputy Grand Master for the time being, in form and manner directed by the Book of Constitution, at least once in every year, a list of members of your lodge, and the names and description of all Masons initiated therein, and brethren who shall have joined the same, with the fees and moneys payable thereon. It being our will and intention that this our Warrant and Constitution shall continue in force so long as you shall conform to the Laws and Regulations of our Grand Lodge. And you, the said....., are further required, as soon as conveniently may be, to

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send us an account, in writing, of what shall be done by virtue of these presents.

Given under our hand and seal of the Grand Lodge, at ....., this.....day of ..... , A. L. 58.....A. D. 18....

{ SEAL } ....,
G. S. D. G. M.

This being done, the Grand Secretary sends the Warrant to the D. D. G. M. of this District, with instructions to proceed to constitute and consecrate the new private lodge. The D. D. G. M. communicates with the W. M. of the lodge, and arranges a date for the ceremony. The Grand Lodge is then duly summoned by the Grand Secretary.

CONSTITUTION AND CONSECRATION

Half an hour before the hour appointed for the ceremonies the M. W. the Grand Master (or officiating officer) with the officers and members of Grand Lodge will assemble in an apartment convenient to the Craft Hall, where the ceremony is to be peformed and Grand Lodge will be opened in AMPLE FORM. *The rite of constitution and consecration is performed by the M. W. the Grand Master, or by his direct authority. The Grand Lodge is declared open in* AMPLE FORM *when the Grand Master in person presides; in* DUE FORM *when a Past Grand Master or Deputy Grand Master presides and* IN FORM *when by an appointee or proxy of the M. W. the Grand Master. The authority and legality of the act are in all three cases the same coming as they must from the M. W. the Grand Master, and this authority when delegated must be in writing to the officiating officer.*

PROCEEDINGS IN PRIVATE LODGE ROOM.

The Lodge to be constituted and consecrated having been duly summoned (the object of the meeting having been stated in the summons) assembles and is opened in its lodge room, at the same hour as has been appointed for the opening of Grand Lodge. The lodge having been opened in the first degree, the W. M. says:

"The M. W. the Grand Master and the Grand Lodge of Canada are now assembled in an adjoining apartment, for the purpose of constituting and consecrating this lodge in accordance with the ancient usages,

customs and ceremonies of the fraternity. Brothers P. M.'s A.....,D.....,C....., you will be good enough to advance to the altar. (*The P. M.'s named do so and salute.*) You will convey the the following written message to the M. W. the Grand Master and the Grand Lodge:

"M. W. Sir: The Worshipful Master, Wardens, officers and brethren of.....Lodge are now assembled at.....,and have instructed us to inform you that under the Dispensation you were pleased to grant them, bearing date.....day of..... A. L. 58 ....authorizing them to form and open a lodge of Free and Accepted Masons at.....in the.....District, they have regularly assembled and conducted the business of Masonry according to the best of their abilities; that their proceedings have received the approbation of the Most Worshipful the Grand Lodge; they have obtained a Warrant of Constitution, and are desirous that their lodge should be constituted and consecrated, their Worshipful Master installed, and their Wardens and other officers invested, agreeably to the ancient usages and customs of the Fraternity, for which purpose they are now assembled and await your pleasure. You will now retire."

THE LODGE COMMUNICATES WITH GRAND LODGE.

W. M. to J. W.: "You will permit the deputation to retire."

Grand Tyler (...*ks*): "W. Bros. P. M.'s.....and....., a deputation from.....Lodge, No...., seek admission to Grand Lodge."

Grand Pursuivant to Grand Junior Warden: "R. W. Bro. Grand Junior Warden, W. Bros. P. M.'s...:

and....., a deputation from.....Lodge, No.... seek admission."

Grand Junior Warden to M. W. Grand Master: "M. W. Sir, W. Bros. P. M.'s .....and ..... a deputation from....Lodge, No..., seek admission."

On being admitted, and after saluting at the altar, the senior P. M. of the deputation who stands on the right, says:

"M. W. Sir, The Worshipful Master, Wardens, officers and members of.....Lodge, No...., are now assembled in their lodge room, and have instructed us to inform you that, under the Dispensation you were pleased to grant them, bearing date the..... day.....A. L. 58..., authorizing them to form and open a lodge of Free and Accepted Masons at..... in the.....District, they have regularly assembled and conducted the business of Masonry according to the best of their abilities; that their proceedings have received the approbation of the Most Worshipful the Grand Lodge; they have obtained a Warrant of Constitution, and are desirous that their lodge should be constituted and consecrated, their Worshipful Master installed, and their Wardens and other officers invested, agreeably to the ancient usages and customs of the Fraternity, for which purpose they are now assembled and await your pleasure."

The D. D. G. M. of the District in which the new lodge is situated rises in his place in Grand Lodge and says:

"M. W. Sir, I have examined the W. M. and officers of.....Lodge, and find that they are well skilled in the management of the work and in the ancient charges, regulations and landmarks. I have also examined their

books, and find that they are properly kept in accordance with the rules laid down by Grand Lodge."

The Grand Master says (to the deputation): "You will inform the W. M., officers and members of ..... Lodge, that Grand Lodge is now assembled for the purpose of constituting and consecrating their lodge in accordance with their request."

G. M. to G. J. W.: "R. W. Bro. Grand Junior Warden, you will permit the deputation to retire."

G. J. W. to G. Pursuivant: "V. W. Bro. Grand Pursuivant, you will permit the deputation to retire."

The deputation returns to the new lodge, and, on being admitted, advances to the altar, and the senior P. M. of their number says:

"W. Sir, We have conveyed to the W. M. the Grand Master and the Grand Lodge your message, and are directed to inform you that the M. W. the Grand Lodge is now open for the purpose of constituting and consecrating..... Lodge, and will in due course be announced."

The deputation take their seats, and the W. M. says to the J. W.:

"You will permit all who are not Fellow Crafts to retire."

The lodge is then opened in the second degree, and awaits the entry of Grand Lodge.

IN GRAND LODGE.

M. W. G. M. to G. J. W.: "R. W. Bro. Grand Junior Warden, you have my command to call Grand Lodge off for the space of one hour for the purpose of

constituting and consecrating.....Lodge, No.. (*One knock.*)

G. J. W.: "Brethren, by command of the M. W. the Grand Master, I now call off Grand Lodge for the space of one hour, for the purpose of constituting and consecrating.....Lodge, No.....Bro. Grand Pursuivant, you will untyle Grand Lodge. (*One knock*)

The M. W. the Grand Master descends from the dais and Grand Lodge is formed in procession, under the direction of the V. W. the Grand Director of Ceremonies, and moves in procession to the hall of the private lodge in the following order:

The Grand Pursuivant, with drawn sword.
The Members of Grand Lodge.
Grand Stewards with white rods.
Grand Secretary, with Book of Constitution on a cushion

(*The Book of Constitution should never be borne in a procession unless the Grand or Deputy Grand Master is present.*)

Grand Treasurer.
The Grand Registrar.
A Gold Cornucopia, with corn, borne by the Master of a private lodge. Two Silver Ewers, with wine and oil, borne by the Masters of private lodges.
The Grand Superintendent of Works and the
Grand Organist.
The Grand Chaplain.
carrying a cushion, and spread thereon the three great lights: the volume of the Sacred Law
(*open at the cxxxiii Psalm.*)
the Square and Compasses.
Columns of the Corinthian, Doric and Ionic Orders, borne by the Masters of private lodges.

The Grand Senior Warden, The Grand Junior Warden,
with the level with the plumb rule.
The Deputy Grand Master with the square.
The Standard of the Grand Master,
borne by the Grand Standard-Bearer.
A Past Grand Master(*or other brother of eminence*),
bearing the gavel of Grand Lodge.
The Grand Sword-Bearer.
The Most Worshipful the Grand Master.
The Grand Deacons, with white rods.
The Grand Tyler.

PROCEEDINGS IN PRIVATE LODGE ROOM

When the procession is in this form the procedure is as follows:

Tyler (*after alarm is given*) *announces to Inner Guard:* "You will announce to the W. M. that the M. W. the Grand Master, the officers and the Grand Lodge of Canada desire admission."

I. G. to J. W.: "The M. W. the Grand Master, the officers and the Grand Lodge of Canada desire admission."

J. W. to M. W.: "W. Sir, the M. W. the Grand Master, the officers and the Grand Lodge of Canada desire admission."

The W. M.: "The Deacons of the lodge will stand on each side of the entrance to the lodge room and cross their rods, so as to form an arch for the Grand Lodge to pass beneath."

The W. M. (*with....*) *calls upon the lodge to rise, and says to J. W.:* "Bro. J. W., let the M. W. the Grand Master, the officers and the Grand Lodge of Canada be admitted."

J. W. to I. G.: " Bro. I. G., by command of the W. M., you will admit the M. W. the Grand Master, the officers and the Grand Lodge of Canada."

The procession enters, as before arranged, in inverted order and advances to the altar, the officers taking the following positions: The M. W. the Grand Master in the centre, the Deputy Grand Master, the Grand Wardens, the Grand Deacons, the Grand Secretary and Grand Treasurer on his right; and the Grand Registrar, Grand Standard-Bearer, the Grand Organist, Grand Superintendent of Works, Grand Sword-Bearer, Grand Pursuivant and Grand Tyler on his left. The other members of Grand Lodge stand in line in the rear, but in such a position that they may be seen by the W. M. when saluting the chair.

The Grand Master and the Grand Lodge salute the W. M.

W. M.: M. W. Sir, on behalf of the officers and and members of.....Lodge, No....., I welcome you. The brethren will give the Grand Honors, taking time from W. Bro....."

(*In all other cases the Grand Honors are given when the visiting officer is seated in the East, but in this ceremony when the Grand Master is accompanied by the Grand Lodge, it is more convenient to give the honors at the altar.*)

The Grand Honors are given as follows:

The brethren stand with hands at their sides, palms open and fingers pointed downward. The first movement is to strike the thighs with the palms of the hands. The second is to cross the arms over the breast, the left over the right, and the open palms of the hands sharply striking the shoulders. The third and last movement

is to raise the hands above the head, the palms striking each other. This is repeated nine times. After the hands meet on the head at the last movement, nine smart slaps of the hand are given with the right open palm on the left open palm, then nine on the right open palm with the left open palm, and then nine with the right open palm on the left open palm, and then one with the right on the left open palm, another with the left on the right open palm, and a third with the right on the left open palm, stamping the right foot with each of the single claps or movements.

If the Grand Master presides the honors are given nine times; if the Deputy Grand Master or District Deputy Grand Master presides, seven times, and if any other officer, an appointee or proxy of the Grand Master, presides, the honors are given five times.

(It should be noted that this manner of giving Grand Honors is the same as in the funeral ceremonies with the exception that in the latter the movements are made quietly and silently, without the right and left hand movement. It is always well to rehearse the giving of the honors prior to the ceremony, so that it may be done skilfully and with precision.)

The Grand Honors having been given, the W. M says:

"M. W. Sir, will you please to advance to the East, and, with the officers of the Grand Lodge, be seated?"

The Grand Master advances to the East, and as he does so the W. M. rises, and after accepting the right hand of the M. W. the Grand Master presents him with the gavel. The G. M. seats the lodge, and says:

"The Deputy Grand Master, the Wardens and the officers of the Grand Lodge will take their respective places in the lodge."

The D. G. M. sits at the right hand of the G. M.; the

W. M. of the lodge to the left and in front of the G. M.; the Grand Wardens in the West and South respectively with the Wardens of the subordinate lodges to the left of each and in front of their respective chairs.

The gold and silver vessels are taken by the Grand Director of ceremonies from the W. M.'s who have carried them, and placed on a pedestal in front of the altar, between it and the East.

The W. M of the new lodge rises, salutes the M. W the Grand Master, and addresses him as follows:

"M. W. Sir, In accordance with your command, this lodge,....., for which a warrant has been granted, is assembled for the purpose of being constituted and consecrated as a lodge on the Register of the Grand Lodge. We feel honored, M. W. (*or R. W. if a D. D. G. M.*) Sir, by your presence, and wait your further commands.

The M. W. Grand Master to W. M.: "Your request shall be attended to, W. Sir."

The Grand Director of Ceremonies proclaims: "The M. W. the Grand Master and the Grand Lodge are now in attendance to perform the ceremony of constituting and consecrating.....Lodge, which has been working under dispensation from.....to.... The brethren will take due notice thereof, and govern themselves accordingly."

The Deputy Grand Master, rises, salutes, and says: "M. W. Sir, a number of brethren duly instructed in the mysteries of Freemasonry, having assembled together at stated periods for some time past by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular lodge agreeably to the ancient usages and customs of the Fraternity."

The Deputy Grand Master resumes his seat. The W. M. rises, salutes, and says:

"W. W. Sir, I beg to present to you the dispensation and minute books of.....Lodge, for your examination."

The M. W. Grand Master examines them, and if he finds them correct, says:

"The records appear to be properly entered and are approved. Upon due deliberation the Grand Lodge has granted the brethren of this new lodge a Warrant of Constitution, confirming them in the rights and privileges of a regularly constituted lodge. I will thank those brethren who signed the petition to stand at the altar, whilst the Grand Secretary reads the petition and also the warrant or charter from the Grand Lodge."

The Grand Director of Ceremonies arranges the brethren at the west side of the altar, and the Grand Secretary reads the petition and warrant.

D. D. G. M.: "M. W. Sir, I present to you Bro..... whom the members of the lodge now to be constituted have chosen as their Master, and also the officers of the lodge, viz:

.....S. W.	.....J. W.	.....Treasurer.
.....Secretary.	.....Deacons.	.....Stewards.
.....Chaplain.	.....I. G.	.....Tyler."

G. M.: "We will now proceed according to ancient usage to constitute and consecrate this as a regular lodge."

G. D. of C.: "The Grand Wardens and the Grand Deacons will encircle the altar and table, upon which are vessels of gold and silver. The D. G. M. will hold the golden vessel with corn (wheat), the G. S. W. will

hold the silver vessel with wine, and the G. J. W. the silver vessel with oil."

(The brethren of the new lodge now take their places in line two and two along the south side of the lodge room. A procession is then formed: the Ark of the Covenant, covered with white linen, representing the lodge, is carried in front of the procession by four Past Masters, followed by the officers and members of Grand Lodge.) The Ark is a small box, casket or chest oblong in form, 39 inches long, 21 inches wide, and 21 inches high. It is styled in Masonic language, "The Lodge," ana represents the lodge about to be consecrated. It is in itself an emblem of the Covenant. It is made of acacia wood, overlaid with gold. The Mercy-Seat, supporting the two Cherubims, rested on the end In it were deposited the the tables of stone, the pot of manna and the rod of Aaron.

Before the procession moves, the G. M. says: "The R. W. the Grand Chaplain will now offer prayer."

The M. W. Grand Master (with....) calls the lodge up.

The Grand Chaplain, standing on the west side of the altar, says: "Great Architect of the Universe! Maker and Ruler of all worlds! Deign from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and all times, wisdom to guide us in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! And permit us, Thou great Author of light and life! great Source of love and happiness! to erect this our lodge, and solemnly to consecrate the same to Thy honor and glory! Glory be to God on high!"

(Response by the brethren) "As it was in the beginning,

is now, and ever shall be, world without end! So mote it be."

The Grand Chaplain now delivers an oration or may read the 133rd Psalm, if the same be not chanted.

Psalm 133rd.

"Behold, how good and how pleasant it is for brethren to dwell together in unity.

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Or,

Metrical Version.

Behold how good a thing it is,
And how becoming well,
For brethren, such as Masons are,
In unity to dwell.

'Tis like ointment on the head,
Or dew on Zion's hill;
For there the Lord of Hosts hath said
"Peace shall be with you still."

Anthem.

To Heaven's high Architect, all praise,
All praise, all gratitude be given;
Who deigned the human soul to raise
By mystic secrets sprung from Heaven.

Chorus.

Sound aloud the great Jehovah's praise;
To Him the dome, the temple raise.

The M. W. the Grand Master then reads the following

INVOCATION:

O Lord God of Israel, there is no other God like unto Thee, in Heaven above or in Earth beneath, who keepeth covenants and sheweth mercy to Thy servants, who walk before Thee with all their hearts.

Let all the people of the Earth know that the Lord He is God, and that there is none else.

Let all the people of the Earth know Thy name and fear Thee.

Let all the people of the Earth know that I have built this house and consecrated it to Thy service.

But wilt Thou, O God, indeed dwell upon the Earth? Behold, the Heavens, and Heaven of Heavens, cannot contain Thee; how much less this house that I have built!

Yet have respect unto my prayer and to my supplication, and harken unto my cry.

May Thine eyes be opened towards this house by day and by night; and when Thy servants shall pray toward this house, harken unto their supplications; he them in Heaven, Thy dwelling place; and when Thou hearest forgive.

Response: "So mote it be." *G. M. gives (.) and the brethren are seated.)*

The Grand Chaplain now reads 2 Chron., chap. 2, verses 1-16:

"And Solomon determined to build an house for the name of the Lord, and an house for His kingdom.

"And Solomon told out three score and ten thousand men to bear burdens, and four score thousand to hew

in the mountain, and three thousand and six hundred to oversee them.

"And Solomon sent to Huram, the King of Tyre, saying: As thou didst deal with my father David, and didst send him cedars to build him an house to dwell therein, even so deal with me.

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew bread, and for the burnt-offerings, morning and evening, on the Sabbaths and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel.

"And the house which I build is great, for great is our God above all gods.

"But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? Who am I, then, that I should build him an house, save only to burn sacrifice before him?

"Send me now, therefore, a man cunning to work in gold and silver, and in brass, and in iron, and in purple and crimson and blue, and that can skill to grave with the cunning men that are with me in Judah and Jerusalem, whom David, my father, did provide.

"Send me also cedar trees, fir trees and algum trees, out of Lebanon, for I know that thy servants can skill to cut timber in Lebanon; and behold my servants shall be with thy servants.

"Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

"And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten

wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

"Then Huram, the King of Tyre, answered in writing, which he sent to Solomon: Because the Lord hath loved his people, he hath made thee king over them.

"Huram said, moreover: Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord and an house for his kingdom.

"And now I have sent a cunning man, endued with understanding, of Huram my father's.

"The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

"Now therefore the wheat, and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants.

"And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."

FIRST CIRCUMAMBULATION.

The procession then moves around the altar, from the East to the West by way of the South, the centre of the hall being always at the right hand, with music (a march), around the

hall once, halting when the Grand Master arrives and ascends the East.

It is strictly a Grand Lodge procession. All other brethren keep their places and assist to execute the ode, which is sung during the several circuits.

The procession having halted and faced the centre of the hall, but still keeping in line of procession,

The M. W. the G. M says : "The Grand Chaplain will now offer the invocation."

The Grand Chaplain advances to the altar, salutes, and stands facing the East.

The lodge is called up (. . .) by the Grand Master's gavel.

The brethren come to order, and the Grand Chaplain offers the following prayer :

"O Thou, the Great and Grand Architect of the Universe, the Omnipotent, the Omniscient, the Omnipresent Ruler of Heaven and Earth, the Designer and Creator of all worlds, without whom we can neither act, move nor have being, look down upon us Thy servants in this act of consecration in which we are engaged. Grant us, we humbly implore Thee, wisdom to guide us in all our works, and strength of mind to overcome the difficulties and temptations that beset mankind. Inspire us with the beauty of love and harmony in all our communications, and, whether in or out of this meeting place, may the true spirit of fraternity animate us, and may this solemn service in which we as Craftsmen now take part be stamped with the mark of Thy divine approval."

Response by the Grand Master : "Glory be to God on high, and on earth peace, good-will toward men."

Response by the brethren : "As it was in the beginning, is now, and ever shall be. Amen." *G. M. gives (.) and the brethren are seated.*

After this, the first circuit, the Grand Organist leading, the brethren sing:

"OLD HUNDRED."

Supreme Grand Master, God of Power.
  Be with us in this solemn hour;
Smile on our words, our plans approve,
  Fill every heart with joy and love.

Let each discordant thought be gone,
  And love unite our hearts in one;
May we in union strong combine,
  In work and worship so divine.

The Ark or Lodge having been placed on the altar after the first procession, the D. G. M. presents the vessel with corn to the G. M.

The Grand Chaplain stands in front of the altar, and facing the East, and says:

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."

The M. W. the Grand Master gives (...), descends from the East, sprinkles corn on the Ark, and says:

"In the name of the Great Jehovah, to whom be all honor and glory, I consecrate this lodge with corn, the emblem of health and plenty, and symbolic of the many gifts and blessings for which we are indebted to the bounty of the Great Architect of the Universe."

Response by the brethren: "So mote it be."

The Grand Director of Ceremonies takes the vessel from the G. M., replaces it on the pedestal, and says: "The brethren will now give the Grand Honors thrice, taking time from myself."

G. M. gives (.) and the brethren are seated.

SECOND CIRCUMAMBULATION.

The Grand Honors being given the Ark is taken up by the P. M.'s, the procession reforms for the second time, and moves in the same order as before, with musical accompaniment, around the lodge, halting when the Grand Master arrives at and ascends the East. The brethren then sing :

"When once of old in Israel
Our early brethren wrought with toil,
Jehovah's blessings on them fell
In showers of corn and wine and oil.

"When there a shrine to Him alone
They built, with worship sin to foil ;
On threshold and on corner-stone
They poured out corn, wine, and oil."

The Ark or Lodge having been again placed on the altar after the second procession the G. S. W. presents the vessel with wine to the G. M.

The Grand Chaplain, who remains standing at the altar, reads, when the singing is ended, as follows :

"For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers, and we will not forsake the house of our God."

The G M. gives (. . .), descends from the East, pours wine in the Ark, and says :

"In the name of the Great Jehovah, to whom be all honor and glory, I consecrate this lodge with wine, the emblem of joy and cheerfulness."

Response by the brethren : "So mote it be."

The Grand Director of Ceremonies takes the vessel from the G. M., replaces it on the pedestal, and says: "The brethren will now give the Grand Honors thrice, taking time from myself."

The G. M. gives (.), and the brethren are seated.

THE THIRD CIRCUMAMBULATION.

The Grand Honors being given, the Ark is again taken up by the four Past Masters, the procession reforms and moves for the third time, in the same manner as before, with musical accompaniment, around the lodge, halting when the Grand Master arrives at and ascends the East. The brethren then sing:

And we have come, fraternal bands,
With joy and pride and prosperous spoil;
To honor him by votive hands,
With streams of corn, and wine and oil.

The Ark or Lodge having been placed on the altar after the third procession, the G J. W. presents the vessel with oil to the G. M.

The Chaplain, who remains standing at the altar, when the singing is ended, reads:

"And thou shalt make an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

The M W. Grand Master gives (. . .), descends from the East, pours oil on the Ark, and says:

"In the name of the Great Jehovah, to whom be all honor and glory, I consecrate this lodge with oil, and I consecrate this lodge to the honor and glory of the great Architect of the Universe."

Response by the brethren: "So mote it be."

The Grand Director of Ceremonies takes the vessel from the G M, replaces it upon the pedestal, and says : "The brethren will give the Grand Honors thrice, taking time from myself."

M W. G M : "To God and His service we dedicate this lodge; also to the memory of the Royal Solomon, under whose auspices many of our Masonic mysteries had their origin."

Grand Chaplain : "Glory be to God on high."

Response by the brethren : "As it was in the beginning, is now, and ever shall be, world without end. So mote it be."

The M. W. the Grand Master says : "The Grand Officers will now resume their places."

When this is done the Grand Director of Ceremonies says: "The W. M., officers and members of .... Lodge will all advance to the altar, salute the M. W. the Grand Master, and, by way of the North, advance in procession, pass the Grand East, saluting *(P. S.)* and bowing as they pass." *They then stand as before.*

Grand Chaplain : "Grant, O Lord! that the Craftsmen who are now about to be invested with the government of this lodge may be endowed with wisdom to instruct their brethren in the duties allotted them; may brotherly love, truth and moderation prevail amongst the membership, and may this lodge be an honor to this jurisdiction and a credit to the Craft at large. We specially commend to Thy care the members of the Fraternity; may they be filled with knowledge and with the true spirit of fellowship, and finally may our work on earth have Thy Divine approbation, so that we may be fitted for that Heavenly Temple not made with hands, eternal in the Heavens."

Response : "so mote it be."

The M. W. the Grand Master says : "In the name of the Most High and of the Most Worshipful Grand Lodge, I now constitute and form you, my good brethren, into a lodge of Free and Accepted Masons, under the name of the..... Lodge, and numbered....on the register of the Grand Lodge. From henceforth I empower you to act as a regular lodge, constituted in conformity to the rites, ceremonies and charges of our honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings."

Response by the brethren : "So mote it be."

Here an anthem is sung : Tune, Old Hundred.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

What though in solemn silence all
Move round this dark terrestrial ball
What though no real voice or sound
Amid their radiant orbs be found?

In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine:
"The hand that made us is Divine."

Grand Director of Ceremonies : "The brethren will give the Grand Honors thrice, taking time from myself."

This being done, the Grand Director of Ceremonies says : "The brethren of....Lodge will advance to the South

side of the lodge room, forming in line, two by two, and by way of the West, North and East, pass the M. W. the Grand Master and salute with the S. of F."

As the last brother passes the East and resumes his place, the Grand Chaplain gives the Prtriarchal Benediction :

" May the God of our Fathers, the God of Abraham, Isaac and Jacob, the Holy one of Israel, who sanctifieth you ; the Angel of the Covenant, who hath redeemed you from evil, bless and preserve you for ever in His Holy keeping." (*The G. M gives* (.) *and the brethren are seated.*

The new lodge having been organized, constituted and consecrated, the Grand Officer having the management of the ceremony then calls the roll of the officers elected and appointed for the ensuing year

The lodge is still in the F. C D. The Grand Master then proceeds to install the officers of the new lodge, or requests some properly qualified brother (the D D G M or P. D D G M. or other member of Grand Lodge) to act as Installing Officer, after which Grand Lodge retires in procession to its apartment, when it is closed with fitting ceremony.

ANCIENT, FREE AND ACCEPTED MASONS.

GRAND LODGE OF CANADA

IN THE PROVINCE OF ONTARIO.

CEREMONY

OF

Dedicating a Masonic Lodge.

AUTHORIZED BY GRAND LODGE.

1897.

DEDICATING A MASONIC LODGE.

Half an hour before the hour appointed for the ceremonies of dedication, the M. W. the Grand Master, with the officers and members of Grand Lodge will assemble in an apartment convenient to the Craft hall, where the ceremony is to be performed, and Grand Lodge will be opened in AMPLE FORM. *The rite of dedication is performed by the M. W. the Grand Master, or by his direct authority given in writing The Grand Lodge is declared open in* AMPLE FORM *when the Grand Master in person presides; in* DUE FORM *when a Past Master or Deputy Grand Master presides, and* IN FORM *when an appointee or proxy of the M. W. the Grand Master presides. The authority and legality of the act are in all three cases the same, coming as they must from the M. W. the Grand Master, and this authority when delegated must be in writing to the officiating officer.*

PROCEEDINGS IN PRIVATE LODGE ROOM.

The lodge owning the hall or room to be dedicated having been duly summoned, the object of the meeting being stated in the summons, assembles and is opened in its lodge room at the same hour as has been appointed for the Communication of Grand Lodge. The lodge having been opened in the first degree, the W. M. says:

"The M. W. the Grand Master and the Grand Lodge are now assembled in an adjoining apartment for the purpose of dedicating this building (*or room*) for Craft purposes.

"W. Bros. P. M....., ..., ..., you will be good enough to advance to the altar (*they do so and salute*) and act as a deputation from this lodge, proceed to the portals of Grand Lodge, seek admission and convey the following message to the M. W. the Grand Master:

"'M. W. Sir: The Worshipful Master, Wardens, officers and members of....lodge, No...., are now assembled in their lodge room, and have instructed us to inform you that they have, in order that the impressive ceremonies of the Craft may be properly rendered, erected a hall suitable for the purpose (*if the lodge has not erected the building, use the words "prepared a room" instead of "erecting a hall"*) and are desirous of having it dedicated for Craft purposes in accordance with the authorized ceremonial of Grand Lodge, for which purpose they are now assembled and await your pleasure.'"

W. M. to J. W.: "Bro. J. W., you will permit the deputation to retire."

The deputation retires and proceeds to the portals of Grand Lodge. The senior P. M. of the deputation informs the Grand Tyler of their mission, and announcement is made as follows:

Grand Tyler: (....ks) "W. Bros. P. M.'s.....and .....a deputation from.....lodge, No....., seek admission to Grand Lodge."

Grand Pursuivant to Grand J. W.: "R. W. Sir: W. Bros. P. M.'s.....and....., a deputation from..... lodge, No....., seek admission."

Grand Junior Warden to M. W. Grand Master: "M. W. Sir: W. Bros. P. M.'s.....and....., a deputation from....lodge, No.....seek admission."

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On being admitted and after saluting at the altar, the senior P. M. of the deputation, who stands on the right, says:

"M. W. Sir: The Worshipful Master. Wardens, officers, and members of. . . . . lodge, No. . . . . , are now assembled in their lodge room, and have instructed us to inform you that they have, in order that the impressive ceremonies of the Craft may be properly rendered, erected a hall suitable for the purpose, (*if the lodge has not erected the building use the words 'prepared a room,' instead of 'erected a hall,'*) and are desirous of having it dedicated for Craft purposes, in accordance with the ceremonial of Grand Lodge, for which purpose they are now assembled, and await your pleasure."

The M. W. the Grand Master: "Your request shall be attended to. You may retire and announce to the W. M., officers and members of. . . . . lodge, No. . . . . , that the Grand Lodge is now assembled for the purpose indicated."

M. W. G. M. to G. J. W.: "You will permit the deputation to retire."

The deputation retires, returns to its own lodge room, and the senior P. M. of the deputation says:

"W. Sir: We have conveyed your message to the M. W. the Grand Master, and are instructed by him to inform you that Grand Lodge is now assembled, and will, in due course attend and dedicate this hall (*or room*)."

W. M. to J. W.: "You will permit all who are not Fellow Craft Masons to retire."

The lodge is then opened in the second degree and awaits the entry of Grand Lodge.

PROCEEDINGS IN GRAND LODGE.

M. W. G. M. to G. J. W.: "R.W.Bro. Grand Junior Warden: You have my command to call Grand Lodge off for the space of one hour for the purpose of dedicating the building (*or room*) of.....lodge. No....." (.).

G. J. W.: "Brethren, by command of the M.W. the Grand Master, I now call off Grand Lodge for the space of one hour, for the purpose of dedicating the building (*or room*) of.....lodge, No.....V. W. Bro. Grand Pursuivant, you will untyle Grand Lodge. (.).

The M. W the Grand Master descends from the dais and Grand Lodge is formed in procession, under the direction of the V. W., the Grand Director of Ceremonies, and moves in procession to the hall of the private lodge in the following order:

The Grand Pursuivant, with drawn sword.
The Members of Grand Lodge.
Grand Stewards, with white rods.
The Architect (*or brother representing him*) with the square, level and plumb rule.
Grand Secretary, with book of constitution on a cushion.
Grand Treasurer.

(The book of constitution must never be borne in a procession unless the Grand or Deputy Grand Master is present.)

The Grand Registrar.
A golden cornucopia, with corn, born by the Master of a private lodge. Two silver ewers, with wine and oil, borne by the Masters of private lodges.

The Grand Superintendent of Works and the Grand Organist.

The Grand Chaplain
carrying a cushion, having spread thereon the three great lights—the Volume of the Sacred Law (*open at the cxxxiii Psalm*), the Square and Compasses.

Columns of the Corinthian, Doric and Ionic Orders, born by the Masters of private lodges.

The Grand Senior Warden, The Grand Junior Warden,

The Deputy Grand Master.

The Standard of the Grand Master
borne by the Grand Standard Bearer.

A Past Grand Master (*or another brother of eminence*), bearing the gavel of Grand Lodge.

The Grand Sword Bearer.

Tne Most Worshipful the Grand Master.

The Grand Deacons, with rods.

The Grand Tyler.

The Grand procession having been arranged proceeds with measured step, slowly and with dignity, to the apartments to be dedicated. On arriving at the entrance of the private lodge the procession halts, opens out and stands ready to enter in inverted order, so that the Grand Tyler may enter first and the M. W. the Grand Master third.

PROCEEDINGS IN PRIVATE LODGE ROOM.

When the procession is in this form, the procedure is as follows :

Tyler (after alarm is given announces to the Inner Guard): "You will announce to the W. M. that the M. W. the Grand Master, the officers and the Grand Lodge of Canada, desire admission."

I. G. to J. W.: "The M. W. the Grand Master, the officers and the Grand Lodge of Canada, desire admission."

J. W. to W. M.: "W. Sir: The Grand Master, the officers and the Grand Lodge of Canada, desire admission."

The W. M.: "The Deacons of the lodge will stand on each side of the entrance to the lodge room and cross their rods, so as to form an arch for the Grand Lodge to pass beneath."

The W. M. (...) calls upon the lodge to rise, and says to the J. W.: "Let the M. W. the Grand Master, the officers and the Grand Lodge be admitted."

J. W. to I. G.: "By command of the W. M., you will admit the M. W. the Grand Master, the officers and the Grand Lodge of Canada, in the Province of Ontario."

The procession enters, as before arranged, in inverted order, and advances to the altar, the officers taking the following positions: The M. W. the Grand Master in the centre, the Deputy Grand Master, the Grana Wardens, the Grand Deacons, Grand Secretary, and Grand Treasurer on his right, and the Grand Registrar, Grand Standard Bearer, the Grand Organist, Grand Superintendent of Works, Grand Sword Bearer, Grand Pursuivant, and Grand Tyler on his left The other members of Grand Lodge stand in line in the rear, but in such a position that they may be seen by the W. M. when saluting the chair.

The Grand Master and the Grand Lodge salute the W. M.

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W. M.: "M. W. Sir: On behalf of the officers and members of....lodge, No....., I welcome you. The brethren will give the Grand Honors, taking the time from W. Bro....."

(In all other cases the Grand Honors are given when the visiting officer is seated in the East, but in this ceremonial when the Grand Master is accompanied by the Grand Lodge, it is more convenient to give the honors at the altar.)

The Grand Honors having been given, the W. M. says:

"M. W. Sir: Will you please to advance to the East, and, with the officers and members of Grand Lodge, be seated?"

The Grand Master advances to the East, and as he does so the W. M. rises, and, after accepting the right hand of the M. W. the Grand Master, presents him with the gavel The G. M. seates the lodge and says:

"The Deputy Grand Master, the Wardens and the officers of Grand Lodge will take their respective places in the lodge."

The D. G. M. sits at the right hand of the G. M.; the W. M. of the lodge to the left and in front of the G. M.; the Grand Wardens in the West and South respectively, with the Wardens of the private lodge to the left of each and in front of their respective chairs.

The gold and silver vessels are taken by the Grand Director of Ceremonies from the W. M.'s who have carried them, and placed on a pedestal in front of the altar, between it and the East.

The W M of the lodge to which the hall (or room, as the case may be) belongs, then rises, salutes the M. W. the Grand Master. and addresses him as follows :

"M. W. Sir: The members of.....lodge, No....., working under a warrant, which Grand Lodge was pleased to grant them, bearing date the.....of..... A. L., have, in order that the grand, impressive ceremonies of the Craft may be properly exemplified, furnished (*or erected*) this hall (*or room*) to the best of their ability, with all the appointments necessary for the work, and in a manner suitable and convenient for Craft purposes. They desire that their hall (*or room*) may be examined by you, M. W. Sir, and the Grand Lodge, and that if it meet with your approval it may be solemnly dedicated to Masonic purposes, in comformity with the usages and customs of the fraternity, for which purpose they are now assembled and await your pleasure."

(The W. M. remains standing.) The M. W. the Grand Master without rising, says :

"W. Sir : In accordance with your request, we will examine your building (*or room*) and try it by the Square, Level and Plumb Rule.

The Architect, or brother representing him, advances to the altar, salutes, approaches the East, and when in front of the dais addresses the Grand Master as follows :

"M. W. Sir : Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice (*or the furnishing and drawing of the plans of this room*), and having, according to the best of my ability, accomplished the task assigned

me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid (*or when the work was commenced*), humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful the Grand Lodge."

The Grand Director of Ceremonies advances in front of the East, and the Square, the Level and Plumb-rule are given over by the Architect, or brother representing him, and he in turn presents them to the Grand Master.

The Grand Master to the Grand Director of Ceremonies:

"You will present these implements of operative Masonry, the Square to the Deputy Grand Master, the Level to the Grand Senior Warden, and the Plumb-rule to the Grand Junior Warden."

"The Deputy Grand Master, the Grand Senior Warden and the Grand Junior Warden will make an examination of this building (*or room*) according to the rules laid down by Grand Lodge."

The Grand Officers pass through all the rooms, return to the lodge-room, and resume their respective places.

The Grand Master: "Right Worshipful Bro. Deputy Grand Master, what is the proper jewel of your office?"

Deputy Grand Master: "The Square, most Worshipful Sir."

Grvnd Muster: "Have you applied the Square to the parts of this hall which should be square?"

Deputy Grand Master: "I have, Most Worshipful Sir, and the Craftsmen have done their duty."

Grand Master: "Right Worshipful Bro. Grand Senior Warden, what is the proper jewel of your office?"

Grand Senior Warden: "The Level, Most Worshipful Sir."

Grand Master: "Have you applied the Level to this hall?"

Grand Senior Warden: "I have, Most Worshipful Sir, and the Craftsmen have done their duty."

Grand Master: "Right Worshipful Bro. Grand Junior Warden, what is the proper jewel of your office?"

Grand Junior Warden: "The Plumb-rule, Most Worshipful Sir."

Grand Master: "Have you applied the Plumb-rule to the several parts of this edifice which should be plumb?"

Grand Junior Warden: "I have, Most Worshipful Sir, and the Craftsmen have done their duty."

The D. G. M., G. S. W. and G. J. W. deliver their implements to the Grand Director of Ceremonies, who stands to the left of the Grand Master and in front of the dais.

The Grand Master addresses the Architect:

"Brother Architect: The skill you have displayed in the execution and management of the trust reposed in you in connection with this work has secured the approval of the Grand Lodge, and our hope is that this

meeting place of the Craft may continue a lasting monument to the taste, spirit and liberality of its founders."

The Deputy Grand Master: "Most Worshipful Sir, this home of the Craft, in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Craftsmen that it should now be dedicated in accordance with the prescribed form, custom and usage."

The Grand Master: "The Grand Secretary will read aloud the order of procession, after which the Grand Director of Ceremonies will form the brethren of Grand Lodge in procession."

The Grand Secretary: "By command of the M. W. the Grand Master, the order of procession is as follows:

The Grand Pursuivant.
The members of Grand Lodge.
The Grand Secretary. The Grand Treasurer.
The Grand Standard Bearer.
The Grand Superintendent of Works and Grand Registrar.
The Grand Senior Warden, The Grand Junior Warden.
The Grand Chaplain, with the Volume of the Sacred Law.
The Deputy Grand Master.
The Grand Sword Bearer.
The M. W. the Grand Master.
The Grand Deacons.
Two Grand Stewards.

The Grand Secretary hands this to the Grand Director of Ceremonies, who arranges the brethren in order, and

when ready signals the Grand Organist, who presides at the organ directing the choir.

FIRST CIRCUMAMBULATION.

The procession then moves from the East to the West by way of the South, the centre of the hall being always at the right hand, with music (a march) around the lodge once, halting when the Grand Master arrives at and ascends the East.

It is strictly a Grand Lodge procession. All other brethren keep their places.

The procession having halted and faced the centre of the hall, but still keeping in line of procession,

The M. W. the G. M. says: "The Grand Chaplain will now offer the invocation."

The Grand Chaplain advances to the altar, salutes and stands facing the East.

The lodge is called up (. . .) by the Grand Master's gavel.

The brethren come to order, and the Grand Chaplain offers the prayer of dedication.

"O Thou, the Great and Grand Architect of the Universe, the Omnipotent, Omniscient and Omnipresent Ruler of Heaven and Earth, the designer and creator of all worlds without Whom we can neither act, move or have being, look down upon us Thy servants in this act of dedication in which we are engaged. Grant us, we humbly implore Thee, wisdom to guide us in all our works, and strength of mind to overcome the difficulties and temptations that beset mankind. Inspire us with the beauty of love and harmony in all our com-

munications, and whether in or out of this meeting-place may the true spirit of fraternity animate us ; and may this solemn service in which we, as Craftsmen, now take part be stamped with the mark of Thy divine approval."

Response by the Grand Master : "Glory to God on High, and in earth peace, good-will toward men."

Response by the brethren : "As it was in the beginning, is now and ever shall be. Amen."

The G. M. gives (.) *and the brethren are seated.*

SECOND CIRCUMAMBULATION.

The procession moves in same order as before, with musical accompaniment, around the lodge once, halting when the Grand Master arrives at the East. The Grand Chaplain, who remains standing at the altar, reads, when the procession halts, as follows :

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding and cunning to work all works in brass. And he came to King Solomon and wrought all his work."

The procession having halted and faced the centre of the hall, but still keeping in line, the G M. ascends the East and the Grand Director of Ceremonies takes from the pedestal the vessel with corn and delivers it to the Deputy Grand Master, who presents it to the Grand Master, and says :

(In the case of the constitution and consecration of a new lodge "the lodge" is represented by the Ark of the Covenant carried in the Grand Lodge Procession. It is styled in Ma

sonic language "the lodge" but in the dedication of a hall or room for Craft purposes, what is known as "the carpet" is used. It should be of oil cloth, about three feet wide and five feet long, with the tessellated border, and with the working tools and other emblems of the three degrees painted within the border. On this cloth or carpet, which lies on the floor midway between the altar and the East the emblems are poured)

"M. W. Sir: It has been the custom in the dedication of Masonic Temples to sprinkle corn (*wheat*) on the floor or carpet of the lodge as an emblem of plenty. I, therefore, present you with this vessel filled with corn, in conformity with the usages of our fraternity."

The Grand Master then gives (. .) upon the pedestal with the gavel, descends from the dais and sprinkling a portion of the corn upon the floor (carpet) of the lodge, says:

G. M.: "In the name of the Great Architect of the Universe, to whom be glory, honor and power, I dedicate this hall to Freemasonry."

The Grand Director of Ceremonies takes the vessel from the Grand Master, replaces it on the pedestal and says:

"The brethren will now give the Grand Honors thrice, taking the time from myself."

The Grand Honors are then given, and the following verse is sung:

TUNE—(OLD HUNDRED).

Genius of Masonry descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign.

The G. M. gives (.) and the brethren are seated.

THIRD CIRCUMAMBULATION.

The procession moves in the same order as before, twice around the lodge with musical accompaniment, while the Grand Chaplain, who remains standing at the altar, reads, when the procession halts, as follows :

" For he cast two pillars of brass, of eighteen cubits high apiece ; and a line of twelve cubits did compass either of them about.

"And he made two chapiters of molten brass, to set upon the top of the pillars ; the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits.

"And nets of checker work and wreaths of chain work for the chapiters which were upon the top of the pillars ; seven for the one chapiter and seven for the other chapiter."

The Grand Master ascends the East, and the Grand Director of Ceremonies takes from the pedestal the vessel with wine and delivers it to the Grand Senior Warden, who presents it to the Grand Master and says :

"M. W. Sir : It has been the custom in the dedication of Masonic temples to pour wine upon the floor of the lodge as an emblem of refreshment. I, therefore, present you with this vessel filled with wine, in conformity with the usages of our fraternity."

The Grand Master then gives (. . .) upon the pedestal with the gavel, descends from the dais and, pouring wine upon the floor (carpet) of the lodge, says :

" In the name of the Great Architect of the Universe, to Whom be honor, glory and power, I dedicate this hall to Virtue."

The Grand Director of Ceremonies takes the vessel from the Grand Master, replaces it on the pedestal, and says:

"The brethren will now give the Grand Honors thrice, taking time from myself."

The Grand Honors are then given, and the following verse is sung:

TUNE—(OLD HUNDRED).

Bring with thee Virtue, brightest maid,
  Bring Love, bring Truth and Friendship here,
While kind Relief will lend her aid,
  To smooth the wrinkled brow of care.

The G. M gives (.) and the brethren are seated.

FOURTH CIRCUMAMBULATION.

The procession moves in the same order as before, thrice around the lodge, with musical accompaniment, while the Grand Chaplain, who remains standing at the altar when the procession halts, reads:

"And he made the pillars and two rows round upon the one net work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapiter.

"And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.

"And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net work; and the pomegranates were two hundred in rows around about upon the other chapiter.

"And he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin; and he set up the left pillar and called the name thereof Boaz.

"And upon the top of the pillars was lily work; so was the work of the pillars finished."

The Grand Master ascends the East, and the Grand Director of Ceremonies takes from the pedestal the vessel with oil, delivers it to the Grand Junior Warden, who presents it to the Grand Master, saying:

"M. W. Sir: It has been the custom in the dedication of Masonic temples to pour oil upon the floor of the lodge as an emblem of comfort and consolation. I, therefore, present you with this vessel filled with oil, in conformity with the usages of the fraternity."

The Grand Master then gives (. . .) upon the pedestal with the gavel, descends from the dais and, pouring oil upon the floor (carpet) of the lodge, says:

"In the name of the fraternity of Ancient, Free and Accepted Masons, I dedicate this hall to Universal Benevolence."

The Grand Director of Ceremonies takes the vessel from the Grand Master, places it upon the pedestal, and says:

"The brethren will now give the Grand Honors three times, taking time from myself."

The Grand Honors are then given, and the following verse is sung:

MUSIC—(OLD HUNDRED.)

Come Charity, with goodness crowned,
  Encircled in thy heavenly robe;
Diffuse thy blessings all around,
  To every corner of the globe.

The Grand Master: "The Grand Chaplain will now offer the closing dedicatory prayer."

The Grand Chaplain then reads :

"O Lord, our God, eternal and ineffable Being, for there is no God like unto Thee, give Thy blessing to the ceremonies with which we this day dedicate this house, to the work of the Craft. Grant that all engaged in and invested with the management of the work may be endowed with wisdom from on high. May this Temple be the home of Brotherly Love, Relief and Truth, and may we be enabled to exemplify our work in full assurance of the fulfilment of Thy great promise. We commend the Craft to Thee. Thou knowest all things, even the secrets of our hearts. Protect us in the daily walk of life. Be with us in all our undertakings, and never leave us nor forsake us; and when we have, in accordance with Thy divine approbation, finished our work here below grant us a place in the eternal lodge, the inheritance of those who obey Thy will."

The Grand Chaplain, standing in front of the altar, and with outstretched arms over the great lights, says :

"May this meeting-place of the Craft, now dedicated to Masonry, be ever the sanctuary of Virtue, Charity and Universal Benevolence, and may the Great Architect of the Universe, the giver of every good and perfect gift, bless the Craftsmen here assembled, and all the brethren throughout the world, and grant to each of them in needful supply, corn, wine and oil, so that with bread they may feed those that hunger, with wine they may cheer the sorrowful, and with oil pour the healing balm of consolation on those sick and afflicted. AMEN.

Response by the Grand Master : "Glory be to God on High, in earth peace, good-will toward men."

Response by the brethren: "As it was in the beginning, is now and ever shall be. Amen ! so mote it be !"

The following verse is then sung :

MUSIC—(OLD HUNDRED).

To Heaven's high Architect all praise ;
All praise, all gratitude be given ;
Who deigned the human soul to raise,
By mystic secrets sprung from Heaven.

The Grand Master : "The Grand Officers will now resume their respective places, and the brethren resume their seats. V. W. Bro. Grand Director of Ceremonies, you will make proclamation that this temple has been solemnly dedicated to the purposes of Masonry in AMPLE FORM."

Grand Director of Ceremonies : "Brethren, I am directed by the Most Worshipful the Grand Master to proclaim, and I do hereby proclaim from this Grand East, that this temple has been solemnly dedicated to the purposes of Masonry in AMPLE FORM. The Craft will take due notice thereof and govern themselves accordingly."

The proclamation is made from the East, the West and the South, altering the phrase to read "Grand West" and "Grand South."

The Grand Master addresses the brethren or delivers the following charge :

"W. Sir and Brethren : The ceremonies in which we have been engaged should impress you all as exemplifying the principles upon which our Institution is founded. Our fraternity is identified with all that pertains to the good of mankind, and as an organization

has adherents in every division of the globe. It is recognised as an association which in a quiet and unobtrusive way has done and is doing much for the promotion of the kindly feelings of fellowship, love and good-will, which brings blessings untold to those who seek a fold, vigorous and sympathetic in exemplification of the true principles of fraternity. The cultivation of the great tenets on which the Craft is founded leads men with honest and sympathetic hearts to live new lives, to find that life is worth living, that humanity at large is improved by an interchange of fraternity, which gives comfort and prosperity in this world, and a brighter outlook for the other life, promised in the revelation of eternal truth. Our fraternity has the respect of the world at large. The Craft meetings are unmolested. When we take part in public celebrations we are looked upon with favor by the community. In order that the business connected with our organization may be carried on, and that our ceremonies may be properly exemplified, we have apartments fitted up appropriate to our use. This is one of many, and the Craft in this place is to be congratulated upon the excellence of the appointments, which are convenient for the work and comfortable for the membership. May prosperity attend the efforts of the brethren of this lodge, and may this meeting place be the home of virtue, truth, fraternity and benevolence, and for all time to come may those who meet within its walls perfect the cement of friendship, and do what in their power lies to strengthen the golden chain that links in fraternal embrace the members of our great brotherhood."

G. D. of C.: "The brethren will now sing the closing hymn."

The G. M. calls the lodge up (. . .).

The following is sung :

All hail to the morning that bids us rejoice,
The Temple's completed, exalt high each voice ;
Give thanks to the Builder with joyful acclaim,
Resolved to be worthy of Masonry's fame.

Almighty Jehovah, descend now and fill
This lodge with Thy glory, our hearts with good-will ;
Preside at our meetings, assist us to find
True pleasure in teaching good-will to mankind,

Our great institution Thy Wisdom contrived ;
From Thee to support it shall Strength be derived;
And when the creation shall fall to decay,
Its Beauty shall rise with the radiance of day.

The G. M.: "The R. W. the Grand Chaplain will now pronounce the benediction."

The Grand Chaplain advances to the altar, facing the East, and offers the following benediction :

"O ! God, Sovereign and Creator of all worlds, sanctify this work, in which we have this day taken part. Pour down Thy blessing upon us. Guide us as citizens in the paths of rectitude, and as Craftsmen may we have Thee ever with us to lead and direct us in accordance with Thy revealed will. Amen."

Response by the brethren : "So mote it be."

G. M. to W M. of the private lodge.

"W. Sir, you will be good enough to resume charge of your lodge."

The W. M advances, accepts the gavel and takes his place in the East, at the same time, and while the lodge is standing, says :

"Bro. J. W., you will permit the M. W. the Grand Master and the Grand Lodge to retire."

The procession is formed in the same order, the appropriate officers bearing the vessel of corn, with the cups of wine and oil, and as at opening, the Grand Lodge standing in line at the altar, salute and retire, appropriate music being played by the organist. The Grand Lodge proceeds to its apartment and is closed.

The private lodge is then closed, unless addresses are to be delivered or work exemplified.

ANCIENT, FREE AND ACCEPTED MASONS.

GRAND LODGE OF CANADA

IN THE PROVINCE OF ONTARIO.

CEREMONY

OF

Installation of Officers of a Lodge.

AUTHORIZED BY GRAND LODGE.

1897.

CEREMONY OF INSTALLATION.

INSTALLATION OF OFFICERS OF A LODGE.

On the night of the election of officers the lodge shall select by open vote three Past Masters, members of that lodge, of which it is advisable that the Master should be one, who shall be the Installing Board to examine the Master-elect as to his knowledge of such portions of the constitution of Grand Lodge as relate to the duties of a Master of a lodge, as well as his proficiency in the work of the various degrees, and report to the Installing Officer.

No brother shall be installed Master of a warranted lodge unless the Installing Board is fully cognizant of the fact that the brother is familiar with the duties of the Master, and is competent to perform the ceremonies of opening and closing the lodge in each degree, and to confer the various degrees, according to the established work. The installation ceremony shall not be performed in public.

It is necessary, previous to the installation of the Master, that his election be confirmed, after which the usual ceremonies of installation are performed.

If objections are made by a member of the lodge to the installation of any officer the installing Master should examine the objections, and if he deems them insufficient, should proceed with the ceremony. Other-

wise he must suspend the installation or investiture of the officer and report to the Grand Master. Should the election of a Master be not confirmed, that is, if on the question: "Are you still satisfied with your choice?" being put, the majority of the members of the lodge present vote in the negative, then a summons must be issued for the following meeting of the lodge setting forth that the brethren are again to proceed to elect a Master, and on the confirmation of that election, at the following regular meeting of the lodge, the installation of the Master will follow.

The ceremony of installation always takes place in the second degree. In the case of a new lodge being constituted and consecrated by the Grand Master, the lodge is already open in that degree, but in the case of an existing lodge being open in the first degree, the W. M. in the chair requests the secretary to read the minutes so far as relate to the confirmation of Master. After confirmation of the minutes the installing Master assumes the chair and gavel and opens the lodge in the second degree.

Should the Grand Master and grand officers be in the several chairs, then the Worshipful Master of the lodge upon being installed is placed in a chair in front of the dais in the East, and the Wardens of the lodge are seated in chairs placed in front of the Grand Senior Warden and Grand Junior Warden respectively.

The installation of the officers of an existing lodge is performed by the retiring W. M. or such P. M. as the W. M. may select. The ceremony in both cases is precisely the same, except in a few particulars, which are duly noted. In both cases the letters I. M. for "Installing Master" are used for convenience. When the ceremony is performed by the M. W. the Grand

Master the letters "G. M." should be substituted for "I. M."

THE CEREMONY.

The lodge having been duly opened in the E. A. degree, and all routine business having been disposed of, the proceedings are as follows :

W M. : "We shall now proceed with the ceremony of the installation of the W. M. and the investiture of the officers of this lodge for the ensuing Masonic year. Bro. Secretary, you will be good enough to read that part of the minutes of the meeting, at which the officers were elected, as far as relates to the election of Worshipful Master."

The Secretary reads the heading of the minutes, which state that "The regular meeting of....lodge, No....., was held on....., 18..", and (then follows the extract relating to the election of the W. M. only).

W. M : "W. Bro.....has consented to install the officers for the ensuing year. W. Bro....., will you please assume the chair?"

The giving up the chair by a W. M. to P. M., or P. M. to P. M., should invariably be in the proper form. The G. and W. of the chair should be given. The I. M. having assumed the chair and passed the lodge to the second degree, proceeds:

I. M : "Brethren, are you still satisfied with your choice of Worshipful Master of your lodge?"

The brethren reply in the affirmative with the words "We are," if in the negative "We are not." In the latter case, which is rare, the doubt is determined by the I. M. taking an open vote of those present in the lodge, and proceeding in the prescribed form. The

assent of the lodge being given, the I. M. addressing the P. M., who is to present the W. M. elect, says:

"Brother P. M....., has the Master-elect been examined, and has he been found well skilled in our noble science and royal art, and duly instructed in our mysteries?"

P. M.: "He has, W. Sir," (*or M. W. Sir, or R. W. Sir, or V. W. Sir*).

I. M.: "You will now present him to me."

In the case of a new lodge where the G. M. is presiding at the ceremony, the brother selected for W. M. is presented by the D. G. M., but in that of an existing lodge by a Past Master, one of those who have examined the newly elected W. M.

PRESENTATION OF THE NEW W. M.

The P. M. taking the W. M. elect by the right hand, conducts him to the front of the altar, and says:

"W. Sir, I present to you this my worthy brother ...., the Master elect of this lodge, to receive at your hands the benefit of installation the better to qualify him for the discharge of the duties of his high and important office. I know him to be of good morals and of great skill, true and trusty, and a lover of the whole fraternity wheresoever dispersed over the face of the earth."

I. M.: "Brother *(naming him)*: From time imme memorial it has been an established custom among Free and Accepted Masons, for each lodge, once in every year, at a stated period, to select from among those brethren who have served the office of Warden, an expert Craftsman to preside over them in the capacity of

Master. He must have been regularly elected by the Master, Wardens and Fellows in open lodge assembled, and presented to a Board of Installed Masters for examination."

NOTE.—*If it is the first installation, then add: "To this rule exception only can be made in case of the first Worshipful Master of a new lodge, it being the prerogative of the Grand Lodge in its discretion to appoint any brother Master Mason as the Master of a new lodge."*

I. M.: "You having been so elected and presented, I claim your attention while I recite to you those qualifications which are essential in every candidate for that high office:

NOTE.—*If it is the first installation, say "appointed" instead of "elected."*

"He ought to be of good report, true and trusty, and held in high estimation by his brethren and fellows.

"He must have been initiated, passed and raised in the three established degrees, be a lover of our noble science, and have duly served the office of Warden in a warranted lodge."

NOTE.—*If it is the first installation omit all after the word "science."*

"He ought to be exemplary of conduct, courteous in manner, easy in address, but steady and firm in principle, able and willing to undertake the management of the work, and well skilled in the ancient charges, regulations and landmarks.

"Can you, my brother, conscientiously undertake the duties of Master of this lodge under these qualifications?"

W. M. elect: "I can."

I. M.: "Then I shall direct your attention to the Secretary while he reads to you a summary of the ancient charges and regulations, which point out the duty of a Master of a lodge, and to each of which your unqualified assent is required, which you will signify by the S. of F., at the same time bending the head forward in token of submission, and assenting with the words 'I do.'"

READING THE ANCIENT CHARGES.

The R. W. Grand Secretary or Secretary of the lodge reads, pausing a few moments between each charge:

1. You agree to be a good man and true, and strictly to obey the moral law.

Answer—I do.

2. You are to be a peaceful subject, and cheerfully conform to the laws of the country in which you reside.

Answer—I will.

3. You promise not to be concerned in plots or conspiracies against the government, but patiently to submit to the decisions of the supreme legislature.

Answer—I do.

4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

Answer—I do.

5. You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and

their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren in general lodge convened, in every case consistent with the constitution of the Order.

Answer—I do.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

Answer—I do.

7. You agree to be cautious in your carriage and behavior, courteous to your brethren, and faithful to your lodge.

Answer—I do.

8. You promise to respect genuine and true brethren and to discountenance impostors and all dissenters from the original plan of Freemasonry.

Answer—I do.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art as far as your influence and ability can extend.

Answer—I do.

10. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly conform to every edict of the Grand Lodge.

Answer—I do.

11. You admit that it is not in the power of any man or body of men, to make innovation in the body of Masonry.

Answer—I do.

12. You promise a regular attendance on the communications and committees of the Grand Lodge upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry, upon proper and convenient occasions.

Answer—I do.

13. You admit that no new lodge can be formed without permission of the Grand Master; and that no countenance ought to be given to any irregular lodge, or any person initiated therein; and that no public procession of Masons clothed with the badge of the Order, can take place without the special license of the Grand Master.

Answer—I do.

14. You admit that no person can regularly be made a Freemason, or admitted a member of any lodge, without previous notice and due inquiry into his character; and that no brother can be advanced to a higher degree except in strict conformity with the laws of Grand Lodge.

Answer—I do.

15. You promise that no visitor shall be received into your lodge without due examination and producing proper vouchers of his having been initiated into a regular lodge.

At the conclusion the Grand Master or installing officer addresses the Master elect as follows:

I. M.: "Do you submit to and promise to support these charges and regulations, as Masters have done in all ages?"

The Master elect signifies his submission as heretofore by saying: "I do."

I. M.: "Then you will advance to the altar, and take a solemn O. B. as regards your duties as Master of this lodge."

In giving the O. B. the W. M. stands in the East.

"You will K. on your R. K., place your R. H. on the V. O. T. S. L., repeat your several names, and say after me:

I. M. gives (...) *All rise and come to order with S. of F.*

THE OBLIGATION.

"I, (*name in full*) in the presence of the G. A. O. T. U. and this W., W. and W. lodge of F. C. F. M.'s, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon solemnly agree to accept the office of Master of this lodge, denominated the....lodge, and numbered....on the register of the Grand Lodge, and the duties of that high office faithfully, zealously and impartially to administer, to the best of my skill and ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead.

"I furthermore solemnly promise that I will not, during my term of office, or at any time a lodge shall be under my direction, permit or suffer any deviation from the established usages, customs and landmarks.

"That I will not administer or cause or suffer to be administered any rite or ceremony contrary to, or subversive of our ancient Constitution; but on the contrary, that I will support, uphold and maintain, pure and unsullied, the genuine tenets and principles of the Craft.

"That I will observe and to the utmost of my power and ability strictly enforce obedience to those charges and regulations to which I have already given my assent, to the by-laws of this lodge and the constitution and ceremonies of the Grand Lodge; and that I will in all things conscientiously discharge my duties as a ruler in the Craft and Master of this lodge. So help me God, and keep me steadfast in this my great and solemn O. B."

I M.: "As a pledge of your fidelity and to render this a solemn O. B. you will seal it with your lips twice on the V. O. T. S. L. (*Done.*)

I M.—Proceeds from the East to the altar and says: "Rise newly obligated Master-elect; you will now take your seat among the brethren. *I. M. gives* (.) *and the brethren resume their seats*

I M.: "All brethren not M. M.'s will now retire."

This being done, the lodge is raised to the third degree.

I. M.: "All brethren who are not Installed Masters will now retire except the Worshipful Master-elect."

The Board of Installed Masters is then duly opened, the ceremony of induction to the chair proceeded with, and the Board closed, after which the brethren are readmitted, M. M.'s first.

I M: "Bro. P. M. (*speaking to the I. P. M*) you will request all M. M.'s to enter, and form them in procession, two and two, and led by yourself, moving round the lodge once, and, as the brethren pass the East, salute the Master by giving the P. S. of a M. M., and at the same time saying, 'I GREET YOU.'"

The brethren enter, each giving the P. W. to I. G., saluting at the A., they form up, and march as directed. They then resume their positions, standing in single line on the north, west and south sides of the room. While the brethren are thus forming the Installing Master, taking his station on the right of the East, says, when the brethren are in line:

I. M.: "Master, behold your brethren. Brethren, behold your Master. Brethren, during your temporary absence Bro.....has been regularly installed in the chair of King Solomon, according to ancient custom, and now for the first time in the East. I proclaim W. Bro. (*naming him*) the Worshipful Master of this lodge, denominated the....and numbered....on the register of the Grand Lodge of Canada for the ensuing twelve months, and until his successor shall have been duly elected and installed in his stead. You will now greet the new W. M. as M. M., giving the P. S."

The I. M. seats the brethren, and either himself or a P. M. selected selected presents the working tools, as follows:

I. M.: "I now present you with the working tools of a Master Mason, which are the skirret, the pencil and compasses.

"The skirret is an implement which acts on a centre pin, from which a line is drawn to mark out the ground for the foundation of the intended structure.

"With the pencil the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen.

"The compasses enable him with accuracy and precision to determine the limits and proportions of its several parts.

"But as we are not operative but rather F. & A. or speculative Masons, we apply these tools to our morals; the skirret points out to us that straight and undeviating line of conduct laid down for our guidance in the V. O. T. S. L.

"The pencil teaches us that all our words and actions are not only observed, but are recorded by the M. H. to whom we must render an account of our conduct through life.

"The compasses remind us of His unerring and impartial justice, which having defined for our instruction the limits of good and evil, will either reward or punish us, as we have obeyed or disregarded His divine commands.

"Thus, W. Sir, the working tools of a M. M. teach us to bear in mind and act according to the laws of the Divine Creator, so that when we shall be summoned from this sublunary abode we may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever and ever."

CLOSING IN THE THIRD DEGREE.

I. M.: "W. Sir, you will now close the lodge in the third degree."

(*This having been done, the I. G. directs the F. C.'s to be admitted, and a second procession is formed as before, led by the Past Master, and the brethren salute the new Master by giving the P. S. of a F. C. in passing the chair, saying,* "I HAIL YOU.")

While the brethren are forming in line as before, the Installing Master, taking his station in the West, says:

I. M.: "Brethren, for the second time in the W., I proclaim Brother (*naming him*) the Worshipful Master of this lodge, denominated the....lodge, and numbered....on the register of the Grand Lodge of Canada, for the ensuing twelve months, and until his successor shall have been duly elected and installed in his stead."

I. M to Brethren: "You will now greet the new W. M. as F. C.'s, giving the three F. S.

The I. M. seats the brethren, and either himself or a P. M. selected presents the working tools as follows:

I. M: "I now present you with the working tools of a Fellow Craft Mason, which are the square, the level and the plumb-rule.

"The square is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form.

"The level is to try levels and to prove horizontals.

"The plumb-rule is to try and adjust all uprights, whilst fixing them on their proper bases.

"But as we are not operative, but rather F. & A. or speculative Masons, we apply these tools to our morals.

"Thus the square teaches morality, the level, equality, and the plumb-rule, justness and uprightness of life and action; so that by square conduct, level steps and upright intentions, we may hope to ascend to those immortal mansions whence all goodness emanates."

CLOSING IN THE SECOND DEGREE.

I. M. to W. M.: "You will now close the lodge in the second degree."

(This having been done, the I. G. directs the E. A. to be admitted, and a third procession is formed, as before, led by the Past Master, and the brethren salute the new Master by giving the P. S. of an E. A. in passing the chair, saying: "(I OBEY YOU.)"

While the brethren are forming in line as before, the Installing Master, taking his station in the South, says:

I. M: "Brethren, for the third time, in the S., I proclaim brother (*naming him*) the Worshipful Master of this lodge, denominated the.....lodge, and numbered ....on the register of the Grand Lodge of Canada for the ensuing twelve months, and until his successor shall have been duly elected and installed in his stead."

I. M: "The brethren will now give the Grand Honors thrice, taking time from myself."

I. M.—Returns to the East.

"I now present you with the working tools of an E. A., which are the twenty-four inch gauge, the common gavel and the chisel.

"The twenty-four inch gauge is the first implement put into the hands of the workman to enable him to ascertain the size and extent of the work in which he is about to engage, thus to compute the time and labor it may cost.

"The common gavel is an important instrument of labor, and highly esteemed as an implement of art. Though recognized by various artists under different appellations, it is yet admitted by them all that no work of manual skill can be completed without it.

"The chisel is a small instrument, solid in its form, and of such exquisite temper as to fully compensate for

the diminutiveness of its size. It is calculated to make an impression on the hardest substance, and the mightiest structures have been indebted to its aid.

"But as we are not operative but rather F. & A. or speculative Masons, we apply these tools to our morals."

"From the twenty-four inch gauge we derive a daily lesson of admontion and instruction; for as it is divided into twenty-four parts, it recalls to our minds the division of the day into twenty-four hours, and directs us to apportion them to their proper objects, namely: prayer, labor, refreshment and sleep.

"From the common gavel we learn that skill without exertion is of little avail, that labor is the lot of man, for the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design.

"From the chisel we learn that perseverance is necessary to establish perfection; that the rude material receives its fine finish from repeated efforts alone; and that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind and render the soul pure.

From the whole we deduce this moral: That knowledge grounded on accuracy, aided by labor, and prompted by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science.

"I also present you with the book of constitution, together with the warrant, the by-laws, and the minute book of your lodge."

NOTE.—*If it is the first installation, leave out "the by-laws," if such have not yet been confirmed by the Grand Master.*

I. M.: "Warrants, you are aware, have passed through the hands of many talented and highly esteemed brethren, and we feel assured that in committing this warrant to your care, its value will be properly appreciated. It must always be present when the lodge is opened, as without it the meeting would be illegal."

THE CHARGE TO THE W. M.

I. M.—Delivers the following charge from the N. E.

"Worshipful Master, the brethren have committed the government of this lodge to your care, and you can neither be insensible to the duties which devolve upon you as their head, nor of your responsibility for the faithful discharge of the same.

"The honor, reputation and usefulness of this lodge will materially depend upon the skill and ability with which you manage its affairs, while the happiness of the brethren will be generally promoted in proportion to the zeal and assiduity with which you promulgate the genuine tenets and principles of the fraternity.

"As a pattern for your imitation, consider that glorious luminary of nature, which regularly diffuses light and lustre to all within its sphere. In like manner it will be your province to communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Freemasonry, and charge them to practice *out* of the lodge those excellent precepts which are ever inculcated in it; so that when any one is said to be a Mason, the world at large may know that he is one to whom the burdened heart may pour forth its sorrow, to whom the distressed may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence.

"In short, Worshipful Sir, by a diligent observance of the B. of C. and the By-laws of your lodge, but above all the V. O. T. S. L., which is given as a rule and guide to our faith, you will be enabled to discharge the duties of your office with honor and reputation, and lay up for yourself a crown of joy and rejoicing which shall never fade away, but shall continue when time shall be no more."

I M.: "You will now be pleased to enter upon the immediate exercise of the duties of your office by naming and appointing the elective and other officers of the lodge."

I M.: "The Past Masters will now leave the Wardens' chairs, placing their jewels on the dais, while the Worshipful Master proceeds to invest the officers, commencing with the Senior Warden."

INVESTING THE WARDENS.

The Wardens elect and other officers when called proceed to the altar, salute and advance to the East.

The Worshipful Master or the Installing Master then proceeds as follows:

I. M.: "Brother *(naming him)*, you have been elected Senior Warden of this lodge, and I invest you with the jewel of your office.

"The level being an emblem of equality, points out the equal measures you are bound to pursue in conjunction with the Worshipful Master, in the well ruling and governing of the lodge. Your regular attendance at our stated meetings is essentially necessary, as in the absence of the Worshipful Master you are to rule the lodge, and in his presence assist him in the govern-

ment of it. I firmly rely on your knowledge of the Art, and on your attachment to the lodge, for a faithful discharge of the duties of your office. Look well to the West." *(The S. W. salutes and takes his place in the West)*

I. M : "Brother *(naming him)*, you have been elected Junior Warden of this lodge, and I now invest you with the jewel of your office. The plumb-rule being an emblem of uprightness, points out the integrity of measures you are bound to pursue in conjunction with the Worshipful Master and Senior Warden in the well ruling and governing of the lodge. To you is intrusted (with such assistance as may be necessary) the examination of visitors and the introduction of candidates. To you is also committed the superintendence of the Craft during the hours of refreshment. Your regular and punctual attendance is particularly requested, and I have no doubt you will faithfully execute every duty which you owe to your present election. Look well to the South." *(The J. W salutes and takes his place in the South)*

THE CHARGE TO THE WARDENS.

I M. : "Brother Wardens *(S W and J W. rise)*, you are both too expert in the principles of Freemasonry to require much information as to the duties of your respective offices; suffice it to mention that what you have seen praiseworthy in others, it is expected you will carefully imitate, and what in them may to you have appeared defective, you will in yourself amend. Good order and regularity you must endeavor to promote, and by a due regard to the laws in your own conduct, enforce obedience in the conduct of others." *(The Wardens resume their seats.)*

THE CHAPLAIN.

I. M.: "Brother...., you have been elected Chaplain of the lodge, and I have great pleasure in investing you with this jewel. You are too well acquainted with your duties for me to offer any remarks. I congratulate the lodge on your election. *(Chaplain salutes and retires to his chair.)*

THE TREASURER.

"Brother...., you have been elected Treasurer of this lodge, and I have much pleasure in investing you with this jewel. It will be your province to keep a just account of the receipts and expenditures, which we fully believe will be done to the entire satisfaction of every member. *(Treasurer salutes and retires to his chair.)*

THE SECRETARY.

"Brother....., you have been elected Secretary of the lodge, and I now invest you with this jewel. It is your duty to record the proceedings of the lodge, proper to be written, collect the subscriptions and issue summonses for the assembling of the brethren; your good inclination to Freemasonry, and to this lodge in particular, will no doubt induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren. *(Secretary salutes and takes his position at the Secredary's desk.)*

THE DEACONS.

"Brothers...., you have been respectively appointed Senior Deacon and Junior Deacon of this lodge, and I now invest you with the jewel of your office. It is

your duty to attend the Worshipful Master, and assist the Wardens in the active duties of the lodge, such as in the reception of candidates in the different degrees, and in the immediate practice of our rites and ceremonies. These wands, the badges of your office, I entrust to your care, not doubting your vigilance and attention. *(Deacons salute and take their respective chairs.)*

DIRECTOR OF CEREMONIES AND STEWARDS.

"Brother...., you have been appointed Director of Ceremonies, and Brothers....and...., you have been appointed Stewards, of this lodge, and I now invest you with the jewels of your respective offices. Your duties are to introduce visitors and see that they are properly accommodated, and generally to attend to any ceremonies the lodge may take part in.

"The duties of the Stewards are also to prepare the candidates. Your regular attendance will afford the best proof of your zeal and attachment. *(D. of C. and Stewards salute and retire to their chairs.)*

THE ORGANIST.

"Brother...., you have been appointed Organist of this lodge, and I now invest you with the jewel of your office. It is your province to conduct and preside over the musical part of our ceremonies, your early attendance being indispensable. *(Organist salutes and takes his place at the instrument.)*

INNER GUARD.

"Brother....., you have been appointed Inner Guard of this lodge. I hereby invest you with the

jewel of your office, and deliver you this sword as the instrument of your office. Your duty is to admit Masons upon proof, receive candidates in due form, and obey the commands of the Junior Warden. *(I G. salutes and takes his place within the lodge entrance.)*

THE TYLER.

"Brother....., you have been elected Tyler of this lodge, and I hereby invest you with the jewel of your office, and deliver you this sword as the instrument of your office. Your duty is to keep off all cowans and intruders from Masonry, and see that the candidates for admission come properly prepared. It is also your province to see that all brethren and visitors have properly registered their names before entering the lodge." *(The Tyler salutes, retires from the lodge and takes up his position at the portals.)*

GENERAL CHARGE.

The Installing Master, standing to the right of the East, delivers the following charge:

I M.: "Brethren, such is the nature of our institution, that while some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The brethren elected and appointed to assist in the government of the lodge are too well acquainted with the principles of Freemasonry and the rules of propriety to exceed the power with which they are intrusted, and you are of too generous a disposition to envy their preferment. I, therefore, shall trust that we have but one aim, to please each other and unite in the grand design of being happy and communicating happiness.

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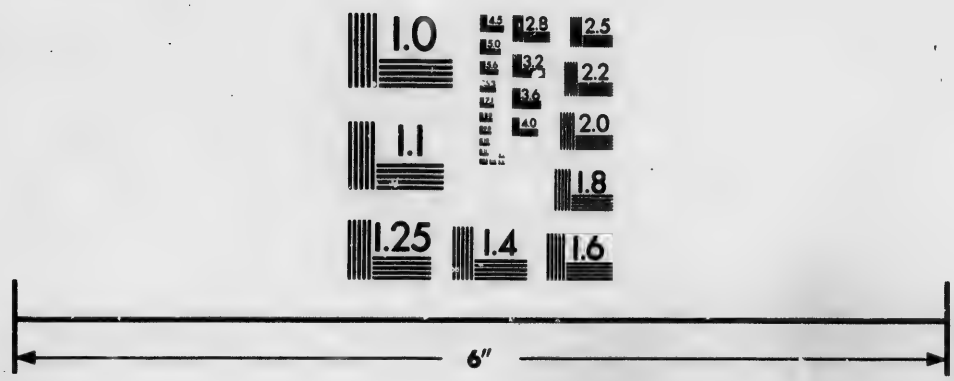

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"And my brethren, as our fraternity has been formed and perfected in unanimity and concord, in which we all greatly rejoice, so it may continue until time shall be no more. May kindness and brotherly love distinguish your conduct as men and as Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. And may the genuine tenets of our time-honored institution be transmitted through your lodge, pure and unimpaired from generation to generation."

Response by the brethren : "So mote it be."

I M. : "In the name of the M. W. the Grand Lodge of Canada, I proclaim the officers of this lodge legally and duly installed."

The W. M. may then deliver an address of thanks on his election and installation, after which candidates may be initiated, passed or raised, or the lodge called from labor to refreshment, or closed.

ANCIENT, FREE AND ACCEPTED MASONS.

GRAND LODGE OF CANADA

IN THE PROVINCE OF ONTARIO.

CEREMONY

OF

Laying a Corner Stone.

AUTHORIZED BY GRAND LODGE.

1897.

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CEREMONY OF LAYING A CORNER STONE

All applications for the laying of a corner stone must be made through a lodge to the D. D. G. M. of the Masonic District concerned, who communicates with the Grand Master. The application reads:

"..... Lodge,
"....., 18 ,

"R. W. Bro. .....,
"D. D. G. M. ..... District,

"Dear Sir and R. W. Bro.:

"The (Trustees or Board) of.....(church, school, corporation, hospital or municipality) desire that the corner stone of....in....may be laid with Masonic ceremonial by the M. W. the Grand Master of the Grand Lodge of Canada, on or about the.....day of ..... The building to be erected is of (*brick or stone*), is ..x.. in size, and is estimated to cost $..... Will you be good enough to forward our re-

quest to the M. W. the Grand Master. I am instructed on behalf of the lodge to guarantee that the necessary accommodation for the Grand Master and furniture and appointments for the ceremony will be duly provided.

"Yours fraternally,

.....Secretary."

This letter is forwarded to the G. M., duly recommended by the D. D. G. M. If the D. D. G. M. does not approve of the request he should so state. If the G. M. concurs the letter is sent to the G. Secretary, who makes further arrangements. All applications for the laying of a corner stone should be made at least one month prior to the event.

THE CEREMONY.

The Grand Lodge having been duly summoned by the Grand Secretary, assembles at a place convenient to the site of the proposed building, and, after the necessary instructions have been given, it is called off, and the brethren, under the direction of the Grand Director of Ceremonies, being clothed in their proper regalia and wearing white gloves, form in procession, which moves in the following order:

Two Tylers with drawn swords.
Music.
Lodges according to numbers, juniors first.
Architect or builder with plans.

Grand Steward.	A cornucopia with corn, borne by the Master of a private lodge. Two ewers with wine and oil, borne by Masters of private lodges.	Grand Steward.

Grand Pursuivant.
Grand Organist.
Assistant Grand Director of Ceremonies.
Grand Superintendent of Works with scroll bearing the inscription.

Past Grand Sword Bearer.
Past Grand Deacons.
Past Grand Secretaries.
Grand Secretary with Book of Constitution on a cushion.
Past Grand Registrars.
The Grand Registrar.
Past Grand Treasurers.
Grand Treasurer, bearing a phial containing the coins to be deposited in the stone.
Past Grand Wardens.
Past District Deputy Grand Masters.
District Deputy Grand Masters.
Past Deputy Grand Masters.
Past Grand Masters.
Visitors of distinction.
The Corinthian Light, borne by the Master of a private lodge.
The Column of the Grand Junior Warden, bore by the Master of a private lodge.
The Grand Junior Warden, with the Plumb Rule.

Grand Steward.	Banner of Grand Lodge	Grand Steward.

The Doric Light, borne by the Master of a private lodge.

The Column of the Grand Senior Warden borne by the Master of a private lodge.
The Grand Senior Warden with the Level.
The Grand Junior Deacon.

Grand Steward.	The Grand Chaplain bearing the Sacred Law on a cushion.	Grand Steward.

Deputy Grand Master with the Square.
The Ionic Light, borne by the Master of a private lodge.
A Past Grand Master or other brother of eminence, bearing a mallet.

Grand Steward.	The Standard of the Grand Master.	Grand Steward.

Grand Sword Bearer.
The Most Worshipful Grand Master.
The Grand Senior Deacon.
Two Grand Stewards.
Grand Tyler.

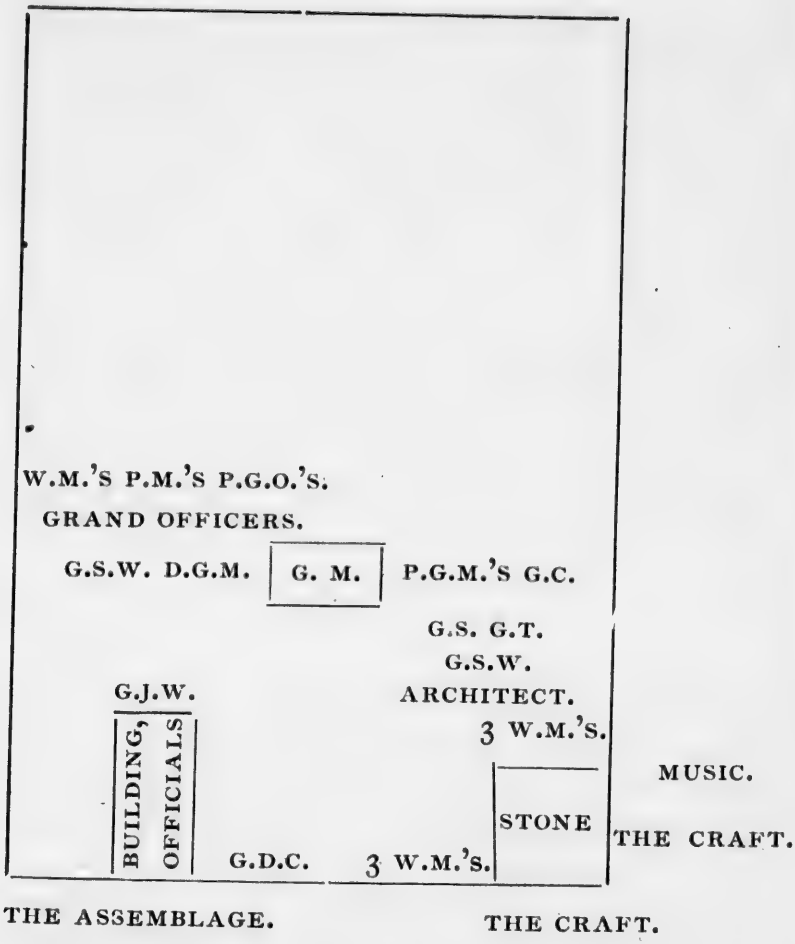
Having arrived within the proper distance of the site, the procession halts, the brethren open to the right and left, and face inwards, so as to leave room for the Grand Master to pass up the centre, he being preceded by the Standard and Sword Bearers—the Grand Officers and brethren following in succession from the rear, so as to invert the order of procession.

Upon arrival at the platform erected for the occasion, the Grand Master takes his place in the centre of the same, with the Past Grand Master bearing the mallet to his left, and the Deputy Grand Master to his right. The other officiating officers take their stations on the platform in the following order :

" To the left of the Grand Master, the Grand Secretary, the Grand Chaplain, Grand Treasurer, Grand Superintendent of Works and the Architect or Builder.

" To the right of the Grand Master, the Deputy Grand Master, Grand Senior Warden, Grand Junior Warden, and, in front of the platform, the Grand Director of Ceremonies.

" Near the stone intended to be laid are stationed the three Masters of private lodges, bearing respectively the three lights, viz: the Corinthian, Doric and Ionic; and also the three Masters of private lodges bearing respectively the cornucopia with corn, the ewer with wine and the ewer with oil. Other non-officiating Grand Lodge officers and Past Grand officers take their station in the rear of the officiating officers.



On arrival at the platform, all the officers and brethren having taken their proper places, the Grand Director of Ceremonies commands silence, and the Masonic Choir sing one or more verses of a hymn, or music played by the band : (*Tune Hebron.*)

Genius of Masonry ! descend,
  And with Thee bring thy spotless train ;
Do at our sacred rites attend,
  Whilst we adore thy peaceful reign.

Bring with Thee Virtue ! brightest maid ;
  Bring Love, bring Truth, bring Friendship here ;
Whilst social Mirth shall lend her aid,
  To soothe the wrinkled brow of Care.

Bring Charity ! with goodness crowned,
  Encircled in thy heavenly robe,
Diffuse thy blessings all around,
  To every corner of the globe.

To Heaven's High Architect all praise
  All praise, all gratitude be given,
Who deigned the human soul to raise
  By mystic secrets, sprung from heaven.

The ode having been sung or music played as arranged, the chairman of the officials of the church, court house, hospital or building to be erected, briefly addresses the M. W. Grand Master, informing him as to the purposes for which the building is designed and intended, and requesting that the corner-stone be laid according to the Craft ceremonies. If the building be intended for Ma-

sonic purposes, the address will be varied according to circumstances. If an engrossed address is to be presented, a copy of it should be transmitted to the G. M. some time before the ceremony, in order that a reply suitable to the to the circumstances may be framed. The address should be headed:

"To the M. W. the Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of Canada, in the Province of Ontario, Bro. . . . . :"

If the address of welcome be oral, the chairman in opening says:

"M. W. Grand Master of the Grand Lodge of Canada:—It is with great pleasure that, on behalf of the Trustees (*or Board or Management*) of this institution (*or church or public building*), I welcome you and the members of of the fraternity of Masons, to lay, with the time honored forms and ceremonies of your Craft, the corner stone of this building. We appreciate your presence and feel honored in your acceding to our request, and trust that while you are with us your visit may be both profitable and enjoyable."

The Grand Master then addresses the officials and assemblage, and at the conclusion of his address,

he Grand Chaplain implores the blessing of God on the undertaking. His invocation ends with "Glory be to God on High."

Response: "As it was in the beginning, is now and ever shall be, world without end, Amen. So mote it be."

M W. G. M.: "V.W. Bro., the Grand Superintendent of Works, will now read the inscription on the scroll and deposit it in the cavity of the stone."

G. S. of W: "In accordance with your commands, M. W. Sir, I deposit the scroll in the cavity of the stone."

The following is the correct form for a scroll, the blanks being filled in to suit the circumstances.

IN THE NAME AND BY THE FAVOR OF THE GREAT ARCHITECT OF THE UNIVERSE.

On the.....day of.....A. D., 18...., A. L., 18....,
the ....th year of the reign of Our Gracious Sovereign

VICTORIA,

QUEEN OF GREAT BRITAIN AND IRELAND, EMPRESS OF INDIA AND DEPENDENCIES IN ASIA, EUROPE, AFRICA, AUSTRALIA, DOMINION OF CANADA, ETC.

.....

Being Governor-General of Canada.

.....

Being Lieutenant-Governor of the Prevince of Ontario.

.....

Being Premier of the Dominion of Canada.

.....

Being Premier of the Province of Ontario.

.....

Being name of political Minister.

.....

Name of church dignitary.

(*If the building be a public school, insert the name of the Minister of Education; if a hospital or public charity, the name of the Provincial Secretary; if a church, insert the name of the pastor or incumbent or rector, and also the name of the bishop of the diocese, or the moderator of the General Assembly or the president of the Conference or chairman of governing body of the denomination.*)

.....

Being Mayor (*of city or Warden of county.*)

M. W. Bro,.....

Grand Master of the Grand Lodge of Canada,
A. F. & A. M., in the Province of Ontario.

.....

D. D. G. M. of the.....Masonic District.

THIS CORNER STONE

of the

.....

was laid by M. W. ....., Grand Master, assisted by the Grand Officers, and in presence of a large concourse of brethren and citizens of .....(or inhabitants of the town or county).

(*Here insert names of school, church or hospital trustees, with such other particulars as may be appropriate or desirable*).

.....
Grand Secretary,
Grand Lodge. A. F. & A. M., of Canada.

(Seal.)
Place,

.....Ont.

.....day of.....18..

M. W. G. M.: "The R. W. the Grand Treasurer will now deposit the phial containing the coins of the Dominion of Canada, in the cavity of the stone."

G. T.: "That duty is performed, M. W. Sir."

The ceremony is now proceeded with, music being played by the band.

While the band is playing, the Grand Master, Past Grand Master with the mallet, Deputy Grand Master, Grand Senior Warden, Grand Junior Warden, and the architect or builder, proceed to the corner stone.

The Grand Master spreads thereon the cement, the upper stone, which is suspended beneath a tripod by

means of a rope or chain, is lowered by three brief but distinct pauses, and when placed in position the music ceases.

M. W. G. M. (addressing the Deputy Grand Master): "Right Worshipful Brother Deputy Grand Master, you will now cause the proper implements to be applied to the stone in order to test that it has been laid in its bed according to the rules of architecture."

D. G. M. (to Grand Junior Warden): "Right Worshipful Brother Grand Junior Warden, by command of the Most Worshipful Grand Master you are directed to apply the implement of your office, and prove thereby that the stone is laid in its bed according to the rules of architecture."

The Grand Junior Warden applies the plumb-rule to the sides of the stone and then places that implement on the stone.

D. G. M. (to Grand Junior Warden): "Right Worshipful Brother Grand Senior Warden, by command of the Most Worshipful Grand Master you are directed to apply the implement of your office, and prove thereby that the stone is laid in its bed according to the rules of architecture."

G. S. W. applies the level to the top of the stone, and then places that implement on the stone.

D. G. M. himself then applies the square to the several parts of the stone that should be square, and then places that implement on the stone.

G. M.: "Right Worshipful Brother Grand Junior Warden, which is the proper jewel of your office?"

G. J. W.: "The Plumb-rule, Most Worshipful Sir."

G M.: "Have you applied the Plumb-rule to the sides of the stone?"

G. J. W: "I have, Most Worshipful Sir, and the Craftsmen have done their duty."

G. M.: "Right Worshipful Brother Grand Senior Warden, which is the proper jewel of your office?"

G. S. W.: "The Level, Most Worshipful Sir."

G. M.: "Have you applied the Level to the top of the stone?"

G. S. W.: "I have, Most Worshipful Sir, and the Craftsmen have done their duty."

G M : "Right Worshipful Brother Deputy Grand Master, which is the proper jewel of your office?"

D. G. M. : "The Square, Most Worshipful Sir."

G. M. : "Have you applied the Square to the several parts of the stone which should be square?"

D. G. M : "I have, Most Worshipful Sir, and the Craftsmen have done their duty."

G. M. : "Having, my Right Worshipful Brethren, full confidence in your skill in our royal art, it remains with me to finish the work."

The Past Master bearing the mallet, delivers the same to the Grand Master, who, while giving the stone three strokes with the mallet, says :

"WELL MADE, TRULY LAID, WELL PROVED, TRUE AND TRUSTY."

The Masters of lodges bearing respectively the vessels with corn, wine and oil, deliver the same as follows :

The cornucopia with corn to the Grand Junior Warden, the ewer with wine to the Grand Senior Warden, and the ewer with oil to the Deputy Grand Master.

These three Grand officers present the same in like order to the Grand Master.

G. J. W.: "M. W. Bro. Sir: I present you with this cornucopia filled with corn."

G. M. (strewing from the cornucopia some corn upon the stone, says:) "I strew corn upon this stone as an emblem of plenty."

G. S. W.: "M. W. Sir: I present you with this ewer filled with wine."

G. M. (pouring from the ewer of wine upon the stone, says:) "I pour wine on it as an emblem of cheerfulness;" and

D. G M.: "M. W. Sir: I present you with this ewer filled with oil."

G. M. (pouring from the ewer of oil upon the stone, says:) "I anoint it with oil as an emblem of comfort and consolation. May corn, wine and oil, and all the necessaries of life abound among men throughout the world, and may the blessings of the Great Architect of the Universe be upon the undertaking; may He enable those engaged in the building to complete it; may He protect the workmen from accident; may He long hereafter preserve the building from ruin or decay, that it may serve

for generations to come the purposes for which it is intended."

Response—"So mote it be."

G. M.: "The brethren will now give the Grand Honors, taking the time from V. W. Bro. the Grand Director of Ceremonies."

The Grand Director of Ceremonies, taking a prominent position, gives the time of the Grand Honors nine times.

The architect or builder delivers to the Grand Master the plans, saying:

"M. W. Sir, I present you with the plans of the building."

G. M. (after inspecting the plans and finding them satisfactory, returns them,) says: "Master architect, the corner stone of this building being now laid according to the rules of architecture, and in conformity with the rites of our Fraternity, I now present you with the implements applied to it (presenting the Mallet, Square, Level and Plumb-rule), as also the plans, in full confidence that, as a skilful and faithful workman, you will use them in such a manner that the building may rise in order,

harmony and beauty, and that when completed it may establish your reputation as a skilful builder, and reflect credit also on those who have selected you for this important undertaking."

The Grand Director of Ceremonies directs the band to play, and the Grand Master and other Grand Officers re-ascend the platform. Advancing to the front of the platform the Grand Master delivers an oration suitable to the occasion.

The Grand Master then, addressing the chairman of trustees, board or otherwise, says: "Reverend sir (or Mr. Chairman, as the case may be), having completed our work according to the ancient usages and customs of our Fraternity, we congratulate you upon this auspicious commencement of this work, and as it has been so happily begun, may it be steadily continued and carried to a speedy and successful termination."

Grand Chaplain: "May the blessing of the Great Architect of the Universe rest upon us and upon all regular Freemasons, and may the sublime principles of Masonry so enrich our hearts that the Craftsmen throughout the

world may have wisdom in all their work, strength in times of difficulty, with faith as the foundation of our hope, and charity as the fruit of obedience to Thy revealed will."

After response to that address (if any be made), the procession is re-formed and marched to the lodge room, where, after the Grand Master has briefly addressed the brethren, the Grand Lodge is closed.

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ANCIENT, FREE AND ACCEPTED MASONS.

GRAND LODGE OF CANADA

IN THE PROVINCE OF ONTARIO.

THE FUNERAL SERVICE

AUTHORIZED BY GRAND LODGE

1897.

THE FUNERAL SERVICE.

When it has been decided to inter the remains of a deceased brother with Craft ceremonies, it is optional with the W. M. of the lodge whether the brethren thereof proceed direct from their homes to the house of the deceased and there assemble, or whether an emergent meeting of the lodge be called. In case a lodge does not assemble at its hall, record must be made by the Secretary of the fact that the funeral was held, and this record must be read at the succeeding meeting of the lodge and spread on the minutes. When the brethren do not assemble at the lodge room the lodge is NOT *opened.*

If an emergent meeting of the lodge to which the deceased belonged, or which has charge of the burial, be decided upon, the brethren are summoned and assemble at the lodge room in Masonic clothing. The lodge is opened in the first degree; the W. M. announces the object of the meeting, and the brethren proceed to the place where the body of the deceased lies, when the first section of the funeral ceremonial is rendered. The W. M., P. M.'s and officers stand at the head of the coffin, the brethren in a circle around the same.

THE CEREMONY.

W. M.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

Response by the brethren—"Man walketh in a vain shadow; he heapeth up riches and cannot tell who shall gather them."

W. M.—When he dieth he shall carry nothing away. His glory shall not descend after him.

Response—"Naked came he into the world, and naked he must return; the Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

W. M.—He hath fulfilled his earthly destiny.

Response—"God is our God for ever and ever; be He our guide even unto death."

W. M.—I heard a voice from heaven saying unto me, Write, from henceforth, blessed are the dead which die in the Lord, even so, saith the Spirit, for they shall rest from their labors.

The W. M. here receives a roll from the Secretary, in which is inscribed the name, age, lodge and Masonic rank of the deceased.

Name.....

Age..... ...*Lodge No*....

Masonic Rank.....

W. M.—Almighty Father, into Thy hands we leave with humble submission the soul of our departed brother.

Response—"The will of God is accomplished.—Amen."

W. M.—Most Gracious God, Grand Architect of the Universe, author of all good and giver of all mercy, pour down, we implore Thee, Thy blessings upon us, and grant that the solemnity of this occasion may bind us yet closer together in the ties of brotherly love. May the present instance of mortality forcibly remind us all of our inevitable destiny, and, weaning our affections from the things of this world, fix them more devotedly on Thee, our only refuge in the hour of need. Grant, oh God, that when the awful summons shall arrive for us to quit our transitory lodge on earth, the light which is from above shall dispel the gloom of death, and that, departing hence, with faith in our Redeemer, in a full

hope of a resurrection, and in charity with all men, we may, through Thy favor, be admitted to Thy celestial lodge on high, to partake in peaceful reunion with the souls of our departed brethren, the unspeakable happiness of Thine everlasting kingdom.

Response—"So mote it be."

The procession then re-forms. When there is a large number of members present, it is desirable that they should form in procession, according to seniority, the juniors preceding and each lodge forming one division, but generally all the members of the Craft present march as one lodge, two and two. The following is the order of procession, whether walking in one or separate lodge. The brethren all carry sprigs of evergreen:—

Musicians.
Drums muffled and instruments covered with black crape.
The Tyler with drawn sword.
Stewards with white wands.
Members of lodge, two and two.
The Inner Guard with a sword.

Director of Ceremonies and Organist.

The Senior and Junior Deacons with wands.

The Secretary, with roll, and the Treasurer.

The Wardens with columns.

The Past Master with the badge of office and other P. M.'s.

The V. O. T. S. L. on a cushion, covered with a black cloth, and borne by the oldest member of the lodge present.

The Worshipful Master with gavel.

Two Stewards with wands.

Chaplain or officiating clergyman.

The coffin,

with the regalia of the deceased thereon.

The pall borne by six or eight brethren.

Chief Mourners.

When the procession arrives within a proper distance of the grave, the brethren will halt and open out right and left, and face inwards, to allow the latter part of the procession to pass between them in the following order:

Chaplain or officiating clergyman,
The coffin.
Mourners.
Stewards.

On arriving at the grave the brethren form a circle around it, the clergy and officers of the deceased's lodge take their positions at the head and the mourners at the foot. The regalia is taken from the coffin by the senior deacon. The clergyman concludes the funeral service of the church to which the deceased belonged, after which the Worshipful Master proceeds as follows:

W. M.—My brethren, we are again called upon by a most solemn admonition to regard the uncertainty of human life, and the vanity of all earthly pursuits.

The last sad offices paid to the dead are only useful as lectures to the living—from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality we meet in our daily life, notwithstanding

that death has established his empire over all the work of nature, yet through some unaccountable infatuation we wilfully forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed by the approach of death when we least expect it, and at an hour which we probably may have considered the meridian of our existence.

While we drop a sympathetic tear over the grave of our departed brother, let us throw around his foibles, whatever they may have been, the broad mantle of a Mason's charity, and let us cheerfully render to his memory the praise to which his virtues have entitled him. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained ; the wisest as well as the best men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

W. M.—My brethren, may we be true and faithful to each other, and may we live and die in brotherly love.

Response—"So mote it be."

W. M.—May the Lord bless us and keep us; may the Lord be gracious unto us, and grant that our intentions may be crowned with success.

Response—"So mote it be."

W. M.—Glory be to God in the highest; on earth peace and good-will towards men.

Response—"So mote it be, henceforth and forever more. Amen."

The Secretary will then advance and deposit the scroll in the grave.

W. M.—Friend and brother, we bid thee a long, a lasting farewell. Thou are at rest from thy labors; may it be in holy peace.

Response—"Amen. So mote it be."

The Senior Deacon then hands the Worshipful Master the Apron.

W. M.—The lamb-skin apron of a Mason is more ancient than the golden fleece, or Roman eagle, and more honorable than the star and garter or any other order in existence, being the badge of innocence and the bond of friendship.

The Master then deposits it in the grave.

W. M.—The emblem now deposited in the grave of our deceased brother reminds us of the universal dominion of death, and that the wealth of the world cannot purchase or release, nor the strong arm of friendship, nor the virtue of innocence, can prevent his coming.

The Master, holding the evergreen in his hand continues:

W. M.—This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable and immortal spirit, which the grave shall never receive and over which death has no dominion.

The W. M. raises his hand to his left breast, and then, extending it palm downwards over the grave, deposits the sprig of evergreen. He then raises his right hand over his head, pointing to the sky, and drops it by his side. The brethren pass around the grave and deposit their evergreens, with the same sign as the W. M., but without stopping.

While this is being done the Masonic choir may sing the following hymn :

Deep sorrow now pervades each heart,
  With grief our bosoms swell ;
A brother from our band departs,
  In that new home to dwell.

No more in our loved lodge again
  Shall we our brother greet ;
But in that lodge that's free from pain
  Shall we our lost one meet.

Here rest in peace thy labor o'er,
  Our brother we resign,
Till the Grand Master's word restore
  To light and life divine.

When the brethren have returned to their positions the W. M. leads, and all give the Funeral Grand Honors.

The Funeral Grand Honors differ from the ordinary form, in that they are given but three times and without the subsequent hand applause. The brethren stand, hands at sides. The first movement is to strike the thighs, the second to cross the arms on the breast, and the third to raise the hands above the head. After this move-

ment has been repeated three times, the hands drop and remain at the sides, without any further movement as in other Grand Honors.

Then the brethren extending their hands palms downward, and bringing them to their thighs, say:

"WE COMMIT HIS BODY TO THE EARTH."

Then crossing them on the breast say:

"WE CHERISH HIS MEMORY IN OUR HEARTS."

And raising them over the head, as if in supplication, say:

"AND WE COMMEND HIS SPIRIT TO GOD, WHO GAVE IT."

W. M.—From time immemorial it has been a custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities. In conformity with this usage, and at the desire of our deceased brother, whose loss we deplore, and whose memory we revere, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, this last tribute of

affection, thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of our Order.

With proper respect, therefore, to the established customs of the country in which we live; with due deference to our superiors in church and state, and with unlimited goodwill to all mankind, we appear here, clothed as Masons, and publicly express our perfect submission to the laws of the land, our unceasing devotion to peace and order, and our ardent desire, as far as is in our power, to promote the welfare of our fellow-men. Invested with the badges of innocence, we humbly bow to the will of the universal Parent, and implore His blessing on every zealous endeavor to promote peace and good order, and earnestly pray for perseverance in the principles of piety and virtue.

My brethren the great Creator having been pleased out of His mercy to remove our worthy brother from the cares and troubles of a transitory existence to a state of eternal duration, and thereby to weaken the chain by which we are united man to man, may we who survive him anticipate our approaching fate,

and be more strongly cemented in the ties of union and friendship.

Let the present example of our mortality excite our most serious thoughts, and strengthen our resolutions of moral amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the present moment, whilst time and opportunity offer, to provide against the great change, when all the pleasures of the world shall cease to delight, and the reflections of a virtuous life yield our only comfort and consolation,"

Response—"So mote it be."

W. M.—Almighty and most merciful God, in whom we live and move and have our being, and before whom all men must hereafter appear to render an account of the deeds done in the body, we do most earnestly beseech Thee, as we now surround the grave of our departed brother, deeply to impress upon our minds the solemnities of this day. May we ever remember that in the midst of life we are in death, and so live and act our separate parts

that we may have no cause for repentance when the hour of our departure is at hand.

"And oh, gracious Father, vouchsafe us, we pray Thee, Thy divine assistance, to redeem our mis-spent time, and in the discharge of duties Thou hast assigned us in the erection of our moral edifice, may we have wisdom from on high to direct us, strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our performance acceptable in thy sight; and at last when the gavel of death shall call us from our labors may we obtain a blessed and everlasting rest in that spiritual edifice not made with hands, eternal in the heavens."

Response—"Amen. So mote it be."

The W. M. takes leave of the chief mourners, and the procession will then re-form in the first order and return to the lodge room, where when the proper forms are gone through, the Worshipful Master will address the brethren on the pro-

ceedings of the day, and the lodge will be closed. Or,

The W. M. takes leave of the chief mourners, and the members of the Craft retire to a spot a short distance from the grave, where the officers hand their regalia to the Stewards of their respective lodges, and the W. M. dismisses the brethren and directs the Secretary to report in writing to the lodge at the next meeting, that "on.....of.....19...., the remains of our late brother.....were buried with Craft honors, the ceremony being conducted by .....W. M." (or P. M. as the case may be) This report is not necessary where the lodge opens in regular form, for then the minutes of the meeting contain the record.

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